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The Latin text of the letter of Father Ferdinand Farmer, on page 174, has been published since we received it in an appendix to a paper read by Father Campbell before the New York Catholic Historical Society on "The Beginnings of the Catholic Hierarchy in the United States," and reviewed on page 305. We deem it no more than just to say that the original MS. was discovered by Father Spillane in the Archiepiscopal Archives of Quebec, and a copy furnished to Father Campbell, through Father Jones and Father Hughes.

In this letter we would ask our readers to insert the word "Quebec" after "Archiepiscopal" in the tenth line of the first page, and change "factorum" into "pactorum" at the end of the twenty-first line from the bottom of page 175.—Ed. W. L.

THE

WOODSTOCK LETTERS

VOL. XXVIII. No. 2.

WHY THERE WERE NO BISHOPS IN COLONIAL TIMES.

AN UNPUBLISHED LETTER OF FATHER FERDINAND FARMER.

Communicated by Father Edward Spillane.

BOSTON COLLEGE, BOSTON, MASS.,
May 9, 1899.

DEAR REV. FATHER,
P. C.

In an address delivered on April 19, 1896, and reported in the Baltimore "Sun" of the day following, the "Metropolitan" of St. Paul is credited with saying, "The delay in the establishment of the episcopate in Maryland had been a hindrance to the progress of the American Church. The See of Baltimore should be fifty years older than it is. There should have been a Bishop in Maryland fifty years before John Carroll. The work of the diocesan clergy had not been recognized," etc.

It was my good fortune when examining the Archiepiscopal Archives in the summer of 1898, to come across an original letter of Father Farmer's addressed from Philadelphia to his friend Father Well at Macouche, Canada, which effectually disposes of the charge of remissness in securing the appointment of a Bishop made against the Maryland Jesuits. The letter is in Latin. I send to the WOODSTOCK LETTERS for preservation, a copy which I took and carefully compared with the original text. I venture to offer also a translation, which I send herewith. The letter bears this endorsement of some early archivist or librarian: "Lettre du P. Farmer au P. Wel qui donne les raisons dont Mgr. Briand Evêque de Quebec s'est prevalu auprés du

Souverain pontif pour ne pas executer l'ordre qu'il en avoit reçu d'aller dans les colonies Americaines donner la Confirmation aux Catholiques." (Letter of Father Farmer to Father Well giving the reasons which Mgr. Briand, Bishop of Quebec made use of with the Sovereign Pontiff for not carrying out the injunction he had received to go to the American colonies and give Confirmation to the Catholics.)

TEXT OF THE LETTER.

Philadelphiæ, d. 22 Aprilis, 1773.

Rde. in Chro. Pater,

Gratmæ R. Væ. literæ d. 15 Feb., ad manus venere 17 Aprilis. In absentia R. Pris Dieterich illas aperui, prout inscriptio voluit. Prædictus pater fuerat in una ex Missionibus Pensylvaniis, centum et ultra millearia distante a Philadelphia : cum vero in privata cum homine acatholico disputatione verba quædam nimis acria et ignominiosa proferret ; parum abfuit, quin occideretur. Nam bis noctu Sclopetum in ipsius habitationem seu sacellum exoneratum fuit. Unde oportuit illum ad missiones Provinciæ Marylandiæ commigrare. Mittam literas R. Væ. suo tempore ad ipsum. Desiderat R. Va. cognoscere statum Missionum Nostrarum ; breviter ipsum describam. In duabus solum ex pluribus Anglicis Provinciis seu Coloniis toleratur Religio Catholica, scilicet in Marylandia et Pensylvania. In hac quidem vi diplomatis Regii fundatori Coloniæ dati, in illa vero ex antiqua potius possessione, quam ullo jure. In Pensylvania vi diplomatis Regii toleratur omnis religio, non quod publice unusquisque ritus religionis suæ possit peragere, sed in hoc sensu, quod privatim illos exercere, quodque a nemine ullo modo compelli possit ad qualecunque exercitiam alterius religionis. Cum tamen juramentum quod exigi solet ab iis qui adscribi subditis regni natis volunt, aut qui officia varia in Republica subeunt, renunciationem Religionis Catholicæ contineat ; nemo nostrorum favores illos obtinere potest. In Pensylvania Missionarii modo sunt quinque, Anglus unus et quatuor Germani, qui parvulas congregationes hominum plerumque pauperum mire per provinciam dispersas non exiguo labore excolunt. In Philadelphia tamen, ubi duo Missionarii resident, major est animarum numerus ex variarum nationum hominibus compositus. In Marylandia et plures sunt Missionarii, et major meliorque fidelium numerus, sed ut jam dixi, minore libertate gaudent, quam ea est, qua nos hic fruimur. Porro Missionarii omnes sunt ex nostra Societate, Superior vero in Marylandia residet. Hunc consulere oportet de Negotio, de quo scribit R. Va. Quoniam vero responsum cito dari petiit, interea dum R. P. Superior desuper considerat et consulit, quid ego sentiam, perscribam. Ex dictis facile est perspicere Religionem catholicam longe alio jure et libertate

exerceri in Canada, quam apud nos. Unde omnino verisimile est, adventum ad nos Revmi. et Illmi. magnas comotiones suscitaturum fore, cum periculo, ut ipsis quibus modo fruimur exiguis privilegiis privemur, præsertim in Marylandia, ubi ut jam dictum est, exercitium, etiam privatum, religionis nostræ nullo jure fundatur. Quare cum ante aliquot annos Vicarius Ap. Londinensis in animo haberet, sive visitationis sive confirmationis dandæ causa mittere huc aliquem, Domini Marylandici sub cura nostrorum constituti scriptis ad Revm Vicarium literis de imminenti periculo suo ipsum admonuerunt; unde factum est ut prædictus Vicarius, sub quo Coloniæ hæ omnes sunt, a proposito cessaret. Hæc non ita intelligi velim, quod non ipsi plurimum desideremus, ut confirmatio fidelibus hic natis dari possit, sed quod plane ex genio præcipue Americanorum perspectum habemus, id tuto fieri non posse a persona in dignitate constituta. Incredibile enim est, quantum sit ubique locorum in America apud acatholicos odium vel ipsius nominis episcopi, etiam ejus, qui membrum sit Ecclesiæ quam vocant Anglicanæ. Unde plurimi rem indignam censuere quod Canadensibus episcopus concessus fuerit: et cum jam pluribus annis agitetur in Anglia, ut Episcopus Protestans communionis anglicanæ in hisce Provinciis unus stabiliretur, tot tamen obstacula ex genio præcipue Americanorum (quorum primi Colonistæ plerique ab ipsis Anglicanis, ne dicam nostris dissidebant) inventa sunt, ut nihil adhuc effectum fuerit. Vix etiam mihi persuadere possum quod Revmus. facultatem a Præside Canadensi, aut rege obtenturus sit, potestatem ullam extra Provincias ad Canadense imperium olim pertinentes, et vi factorum modo Anglis cessas exercendi. Ex Europa jam a pluribus mensibus literas non accepimus, ut quis nostræ societatus status sit, ignoremus. Ex iis tamen quæ anno elapso a nostris intelleximus, et etiam ex iis quæ novellæ annunciant, merito suspicamur, res nostras Romæ non bene succedere: quamquam bene succedat, quidquid Divina Providentia disponere voluit.

Excusabit me R. Va. quod nitidius hoc non exscripserim: plurimum enim in hac urbe, hoc præsertim tempore occupati sumus variis officii nostri laboribus. Commendo me impense in omnia sancta.

P. S. Rdus. Collega meus P. Robtus Mollineux R. V. amicme salutat. Si alias forte ad me literas dare placeat, poterunt inscribi sic:—

To Mr. Ferdinand Farmer, Walnut Street, Philadelphia.

R. Væ infimus in Xto. servus,
Ferdinandus Farmer, S. J.

Au Révérend Père Well,
Missionaire,
à Masconche.

Philadelphia, April 22, 1773.

Rev. Father in Christ,

Your Reverence's welcome letter of Feb. 15 came to hand on April 17. In the absence of Father Dieterich I opened it, as the superscription requested. Father Dieterich had been laboring in one of the missions of Pennsylvania, a hundred miles or more from Philadelphia, but in a dispute with a certain Protestant, having made use of some harsh and opprobrious expressions, he barely escaped with his life. So he was forced to leave for the missions of the Province of Maryland. I will forward Your Reverence's letter to him in good time.

Your Reverence desires to know the state of our missions. I will describe it briefly. Of the several English Provinces or colonies in two only is the Catholic religion tolerated, namely in Maryland and Pennsylvania. In the latter colony this toleration is secured by virtue of the royal charter given to the founder of the colony ; in the former however by reason of long standing possession rather than any right. In Pennsylvania according to the terms of the royal charter every religion is tolerated, not that every one is at liberty to perform in public the ceremonies of his own religion, but in this sense that he may do so in private, and cannot be forced by any one to any practice whatsoever of any other's religion. However, those who desire to be enrolled among the native subjects of the colony (Regni) and those who are entrusted with the various offices of the state are compelled to take an oath containing a renunciation of the Catholic religion, and so no Catholic can obtain a share in these favors. In Pennsylvania, at present, there are five missionaries—one Englishman and four Germans—who with no small labor attend to a number of little congregations mostly of the poor, which are scattered over the province in a way that would astonish you. In Philadelphia, however, where two missionaries reside, the number of souls is greater and they are made up of various nationalities. In Maryland there are more missionaries, and there is a larger and better portion of the faithful ; but, as I have said, they have less liberty than we enjoy here. Moreover, all the missionaries are of our Society, the superior having his abode in Maryland. The matter about which your Reverence has written should really be referred to him, but since your Reverence has begged for a speedy reply, I shall, while the Superior is giving the subject his personal consideration and taking counsel of others, venture to set forth for you my own opinion. From what has been said already, it is easy to see that the Catholic religion enjoys in Canada liberty and rights far beyond those enjoyed by us. Hence it is more than likely that the coming of the Rt. Reverend and most illustrious (Bishop) to us would give rise to a storm of opposition, with the danger of depriving us of the

limited privileges we now possess. This would be the case especially in Maryland, where, as has been said, even the private exercise of our religion is founded on no specific right. Thus when a few years since, the Vicar-Apostolic of London was thinking of sending some one hither as visitor or with faculties to administer the sacrament of Confirmation, the leading laymen of Maryland under the care of Ours advised him by letter of the danger attending such a course, and in consequence the Vicar, under whose jurisdiction all these colonies are, straightway abandoned the project. From this, I would not have you infer that we are not most desirous of having Confirmation administered to the faithful here, but I simply wish to let you know how perfectly clear it is to us, from the character of the American people especially, that such a project cannot be carried out by a person invested with any dignity. For it is past belief what dislike there is in America among non-Catholics for the very name of Bishop, even though the title be affixed to a member of the Church of England, as it is called. For this reason many were indignant that a Bishop should be given the Canadians, and though the appointment of one Protestant Bishop of the Anglican Communion has been mooted for many years in England. So many difficulties arose chiefly from the character of the Americans (the first colonists being principally dissenters from the Episcopalians themselves, to say nothing about their feelings towards us) that no headway has been made in the matter of the appointment up to the present day. I can hardly persuade myself that his Lordship (the Bishop) will obtain from the Governor of Canada, or the King, the privilege of exercising any power beyond the provinces once included in the domain of Canada, and of late ceded by treaty to England.

For some months we have received no letter from Europe, and we are in ignorance of the state of our Society. Still, from what we heard through Ours last year, as well as from what we glean from the newspapers, there is just ground for apprehending that all is not well with us at Rome, though everything is well, that Divine Providence ordains.

Your Reverence will pardon me for not taking more pains in writing out this letter, but the various duties of the ministry keep us busily employed in the city particularly at the present time.

I commend myself most earnestly to all your holy prayers, etc.

P. S. My colleague Rev. Robt. Mollineux sends loving salutations. If you desire to write again address your letter to Mr. Ferdinand Farmer, Walnut Street, Philadelphia.

Your Reverence's humble servant in Xt.,

Ferdinand Farmer, S. J.

Apart from the value of this letter with reference to the appointment of a Catholic Bishop in the American colonies, it has an interest of its own in giving us at this early date, on the very eve of the revolt of the colonies the actual state of our missions in Pennsylvania and Mayland. Of Father Farmer we know alas! too little, except that his name is held in benediction as a pioneer missionary in Pennsylvania, New Jersey, and New York. We have few details of what we feel sure must have been a very active career. Every item, then, that throws light on the history of his life and labors will be duly appreciated by all who are interested in the early Catholic history of the American colonies. I have gathered some biographical notes on Father Bernard Well, which I hope to send before long to your Reverence for the WOODSTOCK LETTERS.

I remain, your Reverence's servant in Christ,

EDWARD SPILLANE, S. J.

ALASKA—STEAMBOATING ON THE YUKON.

THE MAIDEN TRIP OF THE "ST. JOSEPH" FROM NULATO TO HOLY CROSS.

A Letter of Father Julius Jetté to Very Rev. Father René.

ST. PETER CLAVER'S MISSION,
NULATO, Nov. 14, 1898.

DEAR REV. FATHER SUPERIOR,
P. C.

The monthly mail scheme seems to be working, operated not by reindeer but by dogs, which encourages me to attempt sending your Reverence some little piece of news about our mission. And first about the maiden trip of the "St. Joseph." It has been an eventful one, and I might as well call it a trial trip in many respects. We boarded the ship, as you may remember, on the night of Friday, Sept. 23; but our travelling companions came one after another rather late in the night, so that there was no convenient opportunity for a start before the next morning. It was therefore on Saturday 24, Feast of Our Lady of Mercy, at day break, that is, about half-past four, that we really started. On board, besides Father Monroe and myself, were Brother Twohig acting as engineer, two Scandinavians, viz., one

Norwegian, Sam Erickson, the other a Swede, Con Jonson, old R. H. Parker, and George Sheehan with whom your Reverence is already acquainted — seven all told. For the expiation of my own sins and for the greater merit of my companions, I acted as captain,—a job at which I was about as good as a blind man at sorting colors. Parker was made cook, being an old hand at the work, as he subsequently declared, and he gave satisfaction to the very end. The two Scandinavians were assigned the fire-room and pilot-wheel respectively. At first Erickson piloted, and Con fired, but this did not suit Brother Twohig, so they exchanged offices. We kept Mr. Sheehan for a deck hand. Father Monroe represented the passengers, and it is a wonder that he did not grumble somewhat in this capacity; no doubt an ordinary passenger would often have been raging, when the father was unmoved.

With the above crew and passenger we went safely and surely, about half-speed, out of St. Michael's harbor, and then increased somewhat our gait, maintaining on an average seventeen revolutions to the minute. When the pilot went down for breakfast I took the wheel and made Brother Twohig amazed by the undulating course which I pursued; the good brother emphatically declaring that I was making twenty miles instead of one, and that surely I had never been a steamboat man in my life. The lack of this qualification, I fear, greatly diminished his opinion of me. However, as Con had been three or four times up the river, he managed to steer tolerably, and by eleven o'clock we made Point Romanoff. Thence we turned our course to the famous Yukon mouth, which I was most anxious to see; but our helmsman not being well acquainted with the intricate channel and numberless sand bars, we went astray till we came to a very shallow place. As we were proceeding cautiously and saw that there was no deep water in any direction, we concluded to stop and wait for the next tide, for the water was getting lower and lower. It was about half-past two. As your Reverence knows, the tides in the Behring Sea set at defiance all the most confirmed laws of ancient and modern science, at which, at first, I was not a little shocked. There is only one high tide in every twenty-four hours, and this, as a rule, during the night. So to wait for high tide meant a stop of twelve hours at least. We cast anchor and Father Monroe took many soundings all around the boat, which invariably brought the same result; viz., that the tide was falling. During the night I got up four or five times to sound again, and thus ascertained

that the tide began to rise about 10 or 11 o'clock. So we had no hopes of starting before day light.

The next morning, Sunday 25, saw us afloat and ready for sea. I had no chapel with me, much to the scandal of our Irish brother; so that I could not say Mass; Father Monroe was in the same condition. At five we heaved anchor, and made a fair start. Things went on pretty smoothly; I kept on deck, near the wheel, trying to see and to learn as much as I could. About 8 o'clock we entered the winding channel that was to lead us to the river, and kept following the buoys and landmarks with all care. About 9, our pilot left the line of buoys, striking straight for the river. Even though I was altogether a green hand in Yukon navigation, I could not help telling him that I thought it rather strange, at the same time pointing out the next stick to our right. He answered that this stick ought to be avoided by all means, as it was there only to mark the sand bar, on the border of which it stood. I made no reply, but a few minutes after, Father Monroe who had fixed a nice sounding pole warned us that we were in shallow water. Almost immediately we struck the sand bar—at full speed; for though I was pulling at the gong rope to the best of my knowledge, the wretched thing didn't work half the time, so that my signals to go back were transformed into signals to go ahead. To make the muddle still worse, it chanced that the code of signals which I had been taught the day before by Mr. Sheehan did not agree with Brother Twohig's, so that when I finally rang the jingle-bell to move full speed backwards, he went full speed ahead with the utmost confidence, and was greatly surprised to find himself on the sand bar, as perfectly stuck as could be. We did everything to get ourselves off, but with no other result than to convince ourselves of our utter helplessness. The next high tide alone would free us. So after having ascertained our position, we resigned ourselves to a second stop of about eighteen or twenty hours, and our Sunday was consequently a day of rest. Father Monroe, who is very orderly about everything, kept more or less busy in arranging the cargo which we had shifted to the fore part of the ship in our strenuous efforts to get off the bar. Then he finished a very intricate building, viz., that of a bed or bunk for himself, a thing by no means easy with the poor accommodations we enjoyed. In his charity he even fixed another for me. I took advantage of the low tide in the afternoon to draw a map of the channel and sand bars, so as to be less easily caught another time. We received also a visit from an Indian who wished to be taken to Kuishlok,

a place somewhere near the fishing camp. We agreed to take him as pilot, and he proved to be a first-class one.

At two o'clock in the morning of Monday the 26th we got off the bar and moved with God's help and a full high tide to the true channel, where we anchored again and stopped till five o'clock. Then we started for good, following the "Louise" which was a little ahead of us. We soon entered the famous Yukon, which I had been so long wishing to see, and began to zigzag through the numerous windings of the channel. At twelve we were at Nunatlito or Hamilton, where the "Silver Wave," an old acquaintance of your Reverence, was awaiting us. We had no trouble in pushing her off the beach, and having paid the Indian in whose trust she had been left, we tied her alongside the St. Joseph, as we thought her too crazy to be towed astern. We then made for the Aproca, a slough connecting two arms of the Yukon Delta, and having reached it early enough, went all through to the other end, where we stopped for the night.

The next day, Tuesday Sept. 27, was the anniversary of the confirmation of the Society,—a day of consolation for all the children of St. Ignatius. We started at half-past four, and about 8 o'clock we were at the fishing camp on the Kusholik branch of the Yukon Delta. There we found Brother Brancoli with a half-breed, called Iran, and three boys from Holy Cross school. We were as happy to meet them as they were to see us. They had everything ready though they did not expect we would arrive so soon; they had prepared about six cords of wood for our steamer, a most welcome provision under the circumstances. Though the rain began to fall at that very time, we immediately set to work to load the fish and camping outfit. A number of natives helped in the work, besides Father Monroe and myself, who in long yellow oil-coats, took an active part. Part of the fish was stored in the Silver Wave, part in the St. Joseph. During this time Brother Twohig and his fireman were kept busy repairing the pump and check-valve. About four o'clock we started to fetch the barge as they called it, though it is properly a sloop and a pretty fine one too, already loaded with the best of the fish. These were salmon and the number we were taking up was estimated at fifteen thousand. Our native pilot left us here, as he was near enough to his destination, and Brother Brancoli, who knows the river well, assisted by Iran, took the wheel in his stead. As it had been raining all the day, the roof of the cabin of the St. Joseph was now soaked, and the rain began to drip through during the afternoon. We stopped

for the night at the entrance of the little river, where it leaves the Kusholik. Rain at supper in the plates and cups and still more during night. Most of us had to get up to get a piece of tarpaulin or an oil cloth coat to spread over our beds, and shelter ourselves. Brother Brancoli and his party slept in the Silver Wave, a dryer place than ours, but without fire.

Wednesday 28, we started rather late, at six o'clock, in a sort of fog which fortunately did not last long. Everything was going on nicely and the weather was already fair outside, though it was still raining in the steamer, when at half-past two o'clock we struck a sand bar, this time going with great caution and at a reduced speed. Brother Twohig felt quite uneasy about it, because in such place no tide would have released us. However, we managed to pull ourselves off the bar. One of the anchors was carried in a row boat to a certain distance from the steamer, and there thrown down; then we hauled to it, so as to bring the bow of the boat as close to it as possible. This operation having been repeated twice, we found ourselves about four o'clock afloat. We then proceeded with the utmost caution and without further accident till night, when we moored close to a very steep bank. The night was a very cold one. The next morning, Sept. 29, Feast of the Archangel St. Michael, we started by moonlight and twilight at half-past five. Con had the wheel. We struck sand bars twice that morning, but very cautiously, and could get off without much trouble. But another trouble awaited us. Towards noon time, the wind began to blow a little and there came a slight swell on the river. This was too much for the poor Silver Wave, which began to give way, the ropes which held her being broken one after the other. We had to stop and make her fast; but this stop was fatal to her. The waves lifted her up and dashed her against the guard of the St. Joseph, her cabin gave way in the fore part, and she looked twice as miserable as before. As soon as she was fastened as best we could, we went on. All the afternoon I kept a most anxious eye on the poor boat whilst the Indian boys at every moment would jump on her for some reason or other, making me seriously afraid to lose them along with the little steamer. At last, about eight o'clock we reached Andreaffski, where we moored near Charlie Peterson's place. We determined to leave the Silver Wave in his keeping, and therefore shifted the cargo from her to the hold and upper deck of the St. Joseph. Brother Brancoli, Iran and the three boys undertook the job and were at it till midnight; Father Monroe and myself helping them

till about eleven. The rest of the crew had too much to do during day time to undertake night labor. At two o'clock Charlie Peterson, who is a fast friend of Brother Twohig, came to have a chat with him. The brother made the arrangements about the Silver Wave; I did not get up, as I saw no necessity for it.

That was on Friday the 30th. We left at five that morning, Charlie was on the beach to bid us good bye. We stopped at nine o'clock to pick up a dog which seemed to be lost on a desert beach, a rather fine pointer, not an Alaskan dog, but as they say here, a white dog—that is, a white man's dog. The creature had evidently been starving for a good while; he enjoyed our company very much. A little later we stopped to bring some wood, as our fuel was getting scarce—a very unwelcome process, to which we shall henceforth have to resort but too often. The price is $10 a cord, and it is useless to argue for any rebating. So we bought it. Then the machine required a few stops; after which the boiler flues had to be cleaned, at least partly. So we made rather little headway that day. During the night Brother Brancoli watched, a task which he faithfully discharged to the end, and completed the cleaning of the boiler tubes. The night was a cold one, and a thick hoar frost was to be seen in the morning of October 1. But that day brought us a warm sunshine and fine weather which reminded me of the Indian Summer of other countries. We stopped twice for wood which we got at $8 a cord, an unusual advantage. At night we moored off a steep bank where a lumber camp had been in operation, and much drift wood was still to be got. So our watchman, Brother Brancoli, spent his night in chopping and splitting wood by moonlight. Father Monroe and myself joined in the work till eleven. It was most poetical, at least in my appreciation. The perfect silence and absolute stillness which made every stroke of the axe appear almost as the report of a pistol, the cold chilly atmosphere, the tall spruce trees with short small bits of branches, an Indian graveyard close by, all made us fully conscious that we were amid scenes far different and far distant from those to which we had been used. That night brought us another heavy frost, so that the next day Brother Twohig began to speak of not proceeding further than Holy Cross, lest we should be caught by the ice. Still, there was no ice on the river, but it was forming upon the wheel of our steamer and made the machinery still more powerless. That was on Sunday, Oct. 2, Feast of Our Lady of the Rosary. We started after packing the wood chopped during the night, at about half-

past five. Twice again we stopped to buy wood, and at one place two of our Indian boys, while helping to carry it on board, tumbled into the water over the crazy gangway. In the last stop, we took aboard two natives who asked to go to Holy Cross; each had lost an eye, which made them perfect *Loucheux*, according to the ancient denomination given to these people by French Canadian *voyageurs*.

At half-past one we were at the Russian mission. Brother Twohig had some business to transact with the trader Onesime Belkoff, as he wished to procure net twine for the fishing expedition of next year. I had a box for the Russian priest, Father Jacob Kortchinsky. So we stopped. The priest was on the bank, and welcomed us heartily. He took us up the hill to his house, introduced us to his wife, and handed us some papers which had been missent to him, though addressed to our fathers. He then brought us to the church which is really very nice—at least for Alaska. The high partition which encloses the sanctuary is covered with oil-paintings brought over from Russia and some of them are fine. The sanctuary doors are sometimes open and sometimes closed during the service. This custom, he told us, had been introduced through fear of the Turks who used to enter the churches during divine service and cause mischief; as soon as any noise was heard foreboding the coming of the enemy the sanctuary doors were closed and secured by the church attendants, and the priest could generally continue the celebration undisturbed, or run away with the Blessed Sacrament if there was danger of profanation. Then we were introduced inside the sanctuary and saw the altar on which was the Blessed Sacrament, kept after their fashion without any tabernacle or box, but simply in a pyx which was placed on the altar and covered with a large silk veil hanging all around the table, as an altar covering in our churches. We returned to the boat accompanied by Father Kortchinsky. Meanwhile Brother Twohig had finished his business with Onesime Belkoff. He got no net twine as Onesime himself had not been able to get his usual supply. The brother managed to sell him the dog which we had picked up along the beach, and got as much as twenty dollars for it.

In the afternoon we met the Sarah and the Weare. That night we found no mooring place because the strong wind was blowing us ashore to the only beach we could approach, so we anchored in the middle of the channel notwithstanding a very strong current and strong wind. The sloop was brought aft and tied to the fantail. During the night Brother Brancoli who was keeping watch, as usual, called

Iran and they both cast the large anchor, as the wind seemed to be getting stronger and our position less safe. The next morning, Monday Oct. 3, Feast of the Holy Angels, we had quite a job before starting, bringing the tow and tying her alongside and heaving up the two anchors. The rest of the day was without incidents, except the meeting of the Pilgrim. Our two native passengers were kept busy in splitting wood to pay for their passage and fare.

About six o'clock we made our landing for the night along an unfavorable bank; the little sloop was caught between the steamer and the bank, and a snag driven through her hull. She sank in less than five minutes, and no industry of ours could repair the mischief. This came pretty hard on our little band, who saw in that moment almost one third of the fishing season's work considerably damaged, if not altogether lost, and this when we were almost at Holy Cross. However, not a word of complaint was spoken. We simply set to work right away, and especially those who had been comparatively idle during the day. The crew were tired enough, and were besides busy in cleaning the boiler flues. The boys helped us till about eight o'clock, when we sent them to bed. Then Father Monroe continued till twelve, Brother Brancoli and myself till two. The work was by no means an easy one; it consisted in drawing out of the barge hold, by means of a hook, the fish that were nicely piled in it, and throwing them on the beach, in order to dry them as much as possible. To fish for dried fish, in about three feet of water, in all the corners and recesses of a barge hold, in a splendid Alaskan cold night by silvery moonlight, was as poetical as the chopping wood under similar circumstances, some nights before. I relished it highly, perhaps more than my companions, who were working much harder. About two o'clock having previously consulted about the matter, Brother Brancoli and myself determined to sleep till four, so as to be able to work all the next day, as this would be likely to effect more than the little we could then do. So at four o'clock the whole crew and passengers got up and went to work with fresh courage. The fish were tolerably dried or half frozen and piled on the upper deck of the steamer; after which we began to crowd logs into the barge so as to float her by their buoyancy. The whole thing was done by dinner time and we started for Holy Cross, having our raft-barge in tow as before. We arrived at this long wished for station at six o'clock, when it was already quite dark, and made a muddy landing. We were welcomed by the shouts of the school boys, and shortly after by the

fathers, who came with lanterns to meet us and see the St. Joseph. I cannot express to your Reverence how happy and relieved I felt that night. I slept in Father Crimont's room, and on his bed, he taking the floor for his resting place—a cushion by no means unusual in Alaska. In fact, we had nothing else since the beginning of our trip, and I found myself so comfortable in this bed that I slept an hour after the regular time; I confess it to my shame.

On Wednesday, Oct. 5, I said Mass, which was the best consolation I could have. The steamer went to fetch a raft of 108 logs that had been left in an inlet opposite the mission, and on the securing of which Father Crimont's building plans were almost entirely dependent. The excellent father was not a little disappointed when the party came back with some few logs and the news that eighty of them at least had been carried away by the water. The afternoon was spent in unloading, a slow work indeed, and which was not over before night. We finished the next morning, Thursday Oct. 5, and took aboard some new cargo, viz., potatoes, turnips, and other rare articles of the same kind, gifts of Rev. Father Crimont to the mission at Nulato. It was about half-past ten when we started anew for the inlet, to get some wood which had been chopped and piled up for us by the boys. There were about eight or nine cords, and our band of boys under Brother Marchisio chopped some three or four more. What was the surprise and joy of the good Brother Mark when he discovered, just opposite the lumber camp, almost all his missing logs, nicely piled on the beach, and ready for rafting. He immediately set to work, and we brought in triumphantly sixteen of them to Holy Cross. Father Crimont was not the last to rejoice at the news, and the Sisters said many "Te Deums." After all this work we came in only in time for the evening devotions, after which we took a rest in proportion with the day's work.

The next day was the first Friday of October, and I was glad to have Mass on such a day. After breakfast we took another trip to the inlet, to get the rest of the logs and the firewood which we had to leave the day before. When we came back, it was one o'clock; we hurried to have dinner, I paid a short visit to the Sisters whom I had not seen yet, and off we went, not however, without fuss and talk, for I had my first experience at dealing with the natives. Father Crimont had provided us with two good pilots, one to take us to Anvik, and working for his passage; the other to pilot us as far as Nulato, at two dollars and a half per day, which was a very reasonable price under the circumstances. The

first one, Jack, is a brother of the celebrated Simon Kisik, who took a trip to the States last year. When on point of starting I found out that his passage meant also that of his wife and children, and that of his father, and his father's wife. I was a little surprised at this constellation taking the place of one man, but Father Crimont assured me I could do no better than to take the whole band. The other pilot, Edwin, a young man taught by Mr. Chapman was alone, and occasioned no such questioning. But I had admitted a few native passengers, who had already their goods and chattels on board, on the understanding that they were single, at least for the trip. Now as I was unwilling to take a whole tribe on such a boat and with so deficient accommodation, I made inquiries into the matter, and discovered among my passengers two other constellations about as numerous as the first, and which I mercilessly cleared out. When this was over we started at about three o'clock, but made little headway that evening; we stopped for the night a few miles below Paselika (if I am not mistaken). I watched the first half of the night, and Brother Brancoli the second half, a brotherly proceeding which we kept up the rest of the trip. For Brother Brancoli accompanied us to Nulato, with some boys sent by Father Crimont, viz., Ambrose, Petruska and Luke. I am much indebted to Father Crimont for thus kindly providing us with first-class hands and heads, from his own house, in order to take us through our voyage. He also supplied me with all the necessaries to say Mass, at the request of Brother Twohig, who could not get it into his head that a priest could be allowed to travel without these. Father Monroe having remained at Holy Cross I was now the only priest on board.

The rest of the trip was almost without event, things going on smoothly. On Saturday, Oct. 8, we left two of our St. Michael passenger workmen to start a lumber camp for themselves a little below Anvik; these were R. H. Parker, the old man, and Con Jonson, the young one. The third, Sam Erickson, came along with us, to our mutual satisfaction, for though as a fireman he was a little too sparing of fuel and that way kept us moving very slowly, still we had no one whom we could put in his place with any hopes of doing as well. We stopped at Anvik about noon, leaving our pilot and his constellation, and unloading a few boxes of vegetables, presents sent by Father Crimont to the trader Mr. Grimm, and by the Sisters of St. Ann to Mrs. Chapman the Protestant minister's wife. Mr. Grimm received me most heartily and all but came with us for a short way up the river; however, he could not get ready in

time and we could not afford to wait any longer. So we left Anvik about half-past one. We stopped for the night at a lumber camp where we bought two cords of green wood from the wood choppers, Messrs Levi Smith & Co., in cash, as white men are not generally disposed to accept payment in trade. On Sunday, Oct. 9, Feast of Our Blessed Lady's Maternity, we had Mass in the St. Joseph for the first time, after which we started. The day was cold and chilly; we made poor way through lack of pressure. On the 10th, Feast of St. Francis of Borgia, I said no Mass in order to make an early start. We stopped at a coal digging camp and bought a ton of soft coal, of rather low grade; notwithstanding this addition to our fuel we ran poorly enough all day, so much so, that for a good long while a lame native, walking alongside of us on the beach, kept pace with the St. Joseph. I must add that this was mostly, I think, owing to the sparing disposition of our fireman. However I did not feel disposed to blame him for this, being already rather amazed at the large amount of fuel required to move a steamer. That night we had a very poor place for a mooring, along a steep beach in a strong current and strong head wind. Two head lines were fastened to the shore, in spite of which I watched rather anxiously. About ten o'clock, I do not exactly understand for what cause, we began to swing off and to the shore, in a most regular pendulum-like fashion. This brought the stern along a big snag on which it began to rub, with a most unwelcome music, that can only be compared to the howling of a few Alaskan dogs. Brother Twohig got up to ascertain what was the cause of this noise. I was on the spot meditating on the simplest way to cut it short. He suggested the true one which was to take the axe and chop down the big branches which pressed against the ship. I accordingly took the axe and saw and in about twenty minutes succeeded in stopping the music. At two o'clock Brother Brancoli took my place and spent the rest of the night in cleaning once more the boiler flues. This was Oct. 11, the last day of our journey. At half-past five we started. We had to stop once more for half a cord of wood, We made a little better way than the day before, and arrived at Nulato about six o'clock that evening. It was already dark when the fathers and brothers came to the beach to greet us, along with some of the natives. I felt immediately relieved when I found myself out of the steamer. We unloaded the next morning, Brother Brancoli helping us to the very last moment. After which he fitted the small row-boat, and started at three o'clock for Holy Cross,

in a cold, chilly, cloudy afternoon. With him went our pilot, Edwin, our fireman S. Erickson, and Petruska, a boy from Holy Cross. The two others agreed to stay with us. About one hour after they had left, the first snow of the season began to fall. It was high time for us all to get into our winter quarters. I could not think of getting at this time the logs left by Father Monroe on the Koyukuk River. So we simply located our steamer as best we could for wintering. She is safe, I think. I would have much more to relate to your Reverence, but the mail carrier must go.

Recommending myself etc., to your holy Sacrifices, I remain, Reverend and dear father,

Your most humble and obedient servant in Christ,

JULIUS JETTE, S. J.

FATHER JUDGE—AN EPISODE IN HIS LIFE.

By a Lay Brother.

Father Judge's death impressed me in a special manner, as I was his companion in Alaska for three years. He was a man of faith, courage and charity. The tender care he had for the sick could hardly be surpassed. In the winter of 1892, Rev. Father Tosi was sick unto death. We all thought at Holy Cross that we were going to lose him, and also our boy Andrew, who died afterwards. Father Judge and I took turns night and day nursing them; and he edified me greatly by his watchfulness. His great faith seems to come from the thought, which was always in his mind, that he was doing God's work. I remember many a time when some accident would happen, or there was some difficulty which we could not overcome, he would say "This is God's work, and we must succeed; he will help us out." The way in which God did help us at these times seemed to me almost miraculous. I cannot forget the night and day we spent in a storm in which we had been caught on Behring Sea; he speaks of this in one of his letters. The tow-rope tore away the guard work over the wheel at the beginning of the storm, and it had to be repaired in the heavy weather. The father in his concern about me, who was on top of the wheel doing what I could to repair the damage, forgot all about himself and his own danger. Often I had to call on him to hold tight as the water came over us, for sometimes when the steamer would rise on the crest of a wave, her wheel timbers where he was standing would go under water. But the good father forgot himself, and

stood there passing me boards, ropes, nails, etc., and again and again exposed himself to the greatest danger. His courage and confidence in God—for he often called on me to put my trust in God, who would help us up—encouraged me very much. When the storm was over, he gave thanks to God and said, "Brother, I thought sometimes, when I saw the big seas coming over the steamer, that we had to go to the bottom." As he was not a man to spare himself I think he must have shortened his days by excess of labor. . . . He will, I feel sure, greatly help the poor mission of Alaska which he loved so well, and will be a guardian angel to all who labor on it.

FATHER THOMAS O'NEIL.

A SKETCH.

Father Thomas O'Neil was born in County Tipperary, Ireland, on January 24, 1822, of good Catholic, Celtic stock, belonging to the tenant-farmer class. He received as good an elementary education as boys of his condition could expect at that period in Ireland, under a clever and competent schoolmaster of the old-fashioned sort, and he was especially well grounded in arithmetic. In 1839, at the invitation of his uncles, John and Edward Walsh, prosperous business men in St. Louis, young O'Neil came to this country to take a position offered him in the mill of Mr. John Walsh, in the northern part of the city. Before going into business, however, the young man asked his uncle's permission to attend the classes of the Jesuit college, the better to prepare himself for a commercial career. He had no idea at that time of any call to the priesthood or to the religious life. Mr. John Walsh, who regarded himself as the boy's guardian, sent him to the college as a boarder in 1840. This was the means intended by God's good providence to draw this earnest, upright and strong character to his own service and that of the Society of Jesus, of which he was to become a distinguished member. For nearly two years the young student devoted himself to his books with ardor and delight, developing a taste especially for science and mathematics, but still without any thought of a higher vocation.

At that time the Jesuit college in St. Louis was the lead-

ing institution of learning in the city; in fact it was the best equipped college in the country, west of the Mississippi. Its officers and professors, though many of them were foreign-born, were highly educated and talented men, and were held in esteem by all classes of citizens. The great good done by the Jesuit fathers for religion and education made a deep impression on young O'Neil's mind; and in his second year at school he sometimes asked himself whether he might not perhaps be called to take part in this good work for the salvation of souls.

In the spring of 1842, he had an attack of severe sickness, and whilst preparing to make a general confession, he reproached himself for having gone on so long without thinking more seriously of his vocation; and he resolved that if he recovered, he would at once, under the protection of the Blessed Virgin, begin to prepare himself for admission to the Society. From this sickness Father O'Neil always dated his vocation to the Society, and he attributed this grace to the special favor of the Blessed Virgin who seemed to urge it on him as the will of God. When he returned to college in the fall of 1842, he applied himself with renewed energy to his studies with a view to fit himself for his vocation. In the summer of 1844, he applied for admission to Rev. Father Van de Velde, then Vice-Provincial, was accepted by him and went to the novitiate about the middle of July. After his vows in 1846, he was sent for his philosophy to Rome, with three companions, of whom one was the late Father Joseph E. Keller, the English Assistant, and another was Father Ferdinand Garesché, the only survivor of the band. Before the end of the two years' course, the revolution broke out in Rome in 1848, and obliged the American students to return to their own country. Mr. O'Neil finished his philosophy in St. Louis and was then appointed prefect of the junior students, with a class to teach in the college; the prefects, in those days, being required to do as much class work as those who were not prefects.

His success as prefect in St. Louis led to his being appointed, in 1851, prefect of the senior students in St. Joseph's College, Bardstown, Kentucky. It was here especially that Mr. O'Neil established his reputation as a strong, fearless, yet prudent and tactful ruler of boys. And the class of boys, young men rather, he had to deal with, were not easy to manage. The students in our colleges at that time were older than their successors of to-day. This was notably the case in the college of Bardstown. Many of its students were non-Catholics, and had never learned to sub-

mit to discipline of any kind. Even the Catholic students had never been subjected to so strict a regime as prevailed in Jesuit colleges. It was no easy thing in those days of rough manners and wild notions of independence, in a community of slaveholders and among young men who were themselves mostly the sons of wealthy slaveholders, to enforce the college rules and preserve such discipline as the Jesuits have always considered essential to good order, good morals, and successful college work. Although some change for the better had been effected in the discipline of the college since the Jesuits took possession in 1848, nevertheless much yet remained to be done to subdue the unruly spirits that came up from the South and Southwest to St. Joseph's for a polite education. The new prefect soon understood the situation. There was much in the character of the students that he instinctively liked; and there was a large proportion of manly, sensible, earnest students, whom he could counsel and advise with, and who were ready to accept his kindly admonitions with respect. They could not but admit that he was frank, straightforward, reasonable and perfectly fair. The rougher element soon came to understand that he was also fearless in the exercise of his authority, and that he did not hesitate to put down with a strong hand any open resistance or defiance of college rules. As a consequence he was feared by those who were disposed to be unruly. But he was not disliked even by them. He was respected by all for his courage, his impartiality, his kindness and readiness to help the students in every way in his power. It was in the discharge of this office of prefect that Father O'Neil developed that talent for governing and those qualities as an administrator which afterwards distinguished him as a superior over Ours.

In the autumn of 1854, he was sent to the scholasticate at Fordham, N. Y., to study theology and prepare for his ordination. The next three years he always regarded as the easiest and the happiest years he spent in the Society. He admired and loved the theological course of the Order. To him theology, like mathematics, was a congenial study. He loved especially the great scholastic doctors of the Society, his favorites being Suarez, Lugo and Toletus. After his ordination in 1857, he was recalled to St. Louis, where he took his points and prepared for the "examen ad gradum." When this was over he was employed for the remainder of that year, till the summer of 1858, as assistant to the prefect of studies in the St. Louis University. Owing to his urgent persuasion a change was introduced into the arrangement of classes and announced in that year's

catalogue, to the effect that henceforward the subsidiary studies of each class, including the English branches and mathematics, should be made to correspond to the Latin and Greek studies, and the whole class should be taught by the same professor, at least in the classes below rhetoric. The advantages of this change were so obvious that the arrangement was soon adopted in the other colleges. Nor was this the only improvement in the curriculum of studies that we owe to Father O'Neil's initiative. Whilst he was Rector of St. Xavier College, Cincinnati, he separated the four years of the college course from the preparatory classes, which had been called differently in different places, and named the lower classes the academic course. This change also was adopted by the other colleges of our province and by many also in other provinces.

In the summer of 1858, Father O'Neil was appointed professor of dogmatic theology in the new scholasticate opened that year at "College Hill," or "College Farm," in north St. Louis. Much, however, as he liked that life of study and retirement, he was destined to be a man of action rather than of books. In the following year he was appointed Rector of St. Joseph's College, Bardstown, where he was received with every sign of popular favor by the generation of students who had succeeded those who knew him as prefect. After a year there was so notable an increase in the number of students that it became necessary to adopt some plan to enlarge and improve the accommodations. Father O'Neil then formed the project of buying the property adjoining the college on the north, and building thereon a new college, to contain all the halls and large rooms necessary for college purposes, leaving the old college buildings to be used chiefly for the needs of the community. Before this design could be matured the civil war broke out in April 1861, the Southern students went home in May, and the college was closed, never to be reopened. Thus freed from office Father O'Neil was sent to the tertianship in Frederick, Md., in September 1861. The large bodies of Federal troops gathered at Harper's Ferry, Point of Rocks and elsewhere along the Baltimore and Ohio Railroad, afforded the Tertian Fathers many opportunities for exercising the sacred ministry; and Father O'Neil derived much profit from his varied and interesting experiences among the military camps and in sundry missions in which he took part during his year at Frederick.

On returning to St. Louis in 1862 he was appointed Rector of the St. Louis University, remaining in this office till 1868. Owing to the civil war then raging, it was a

period of severe trial to the college, and demanded the utmost tact and discretion on the part of superiors. Most of the old friends and patrons of the college were either actively engaged on the side of the Southern Confederacy, or were ardent sympathizers with the Southern Cause. Many of our fathers were known to the Federal authorities as friends of the South or at least of those who sided with the South; and the college was looked upon with no kindly eye. To restrain the expression of disloyal sentiments by students whose relatives were in the Southern ranks, to give to the Federal officials no just cause of complaint about disaffected professors, called for much prudence and good management. The frankness and straightforward manners of Father O'Neil together with his judicious deference to the Federal officers, soon disarmed them of their suspicions, and they left the college unmolested to do its work as best it might during those unsettled years. In the period of reconstruction following the war, the South was too impoverished to send its youth to boarding colleges in the border states, and so there was a falling off in the number of students in the St. Louis University. The number of day scholars however grew larger year after year. In the meantime a great change was taking place in the city of St. Louis. In its rapid growth, the business centre moved towards the old college, whilst the residence portion moved away, chiefly towards the west. This change convinced Father O'Neil that in a few years the boarding school would have to be discontinued, and the university must be transferred to the new residence part of the city. To prepare the way for this, he purchased a piece of property suitable for a day college and a church, situated on the corner of Grand and Lindell Avenues, in the heart of the newly opened residence section of the city. The place proved to be admirably suited to the purpose for which it was acquired. Eleven years afterwards the boarding school was closed; and the St. Louis University, after celebrating its golden jubilee in 1879, made preparations to sell the old property and move to the new site. It was not, however, till 1884, that the corner-stone of the new church was laid, whilst Rev. Rudolph J. Meyer was Rector; and during his administration as Provincial, the new college was built and the old place was given up.

The provision thus made for the new university was one of the last, perhaps we should say also, the most important, of the measures that marked Father O'Neil's administration as Rector. He was relieved from office in 1868 and after a brief rest was assigned temporarily to the office of Socius

to the Provincial, to supply the place of Father Joseph E. Keller, who went to Rome from the Missouri Province to the Congregation of Procurators. In 1869 he was appointed Rector of St. Xavier College, Cincinnati, and filled the office with his wonted energy, prudence, tact and good judgment. To provide suitable means for the healthful recreation of the college men, he bought a villa or country house, with forty acres of orchard and farm land, in the Newport Highlands, on the Kentucky side of the Ohio River, about six miles from the city. Here the scholastics of St. Xavier College used to spend the weekly holiday and the summer vacation for about fifteen years, till the general villa was established, when the Kentucky house was sold.

Father O'Neil had been in office as Rector of St. Xavier's only two years when, in 1871, he was made Provincial to succeed Rev. Ferdinand Coosemans. He held the office eight and a half years, a period of severe labor on his part and of invaluable service to his Province.

Father O'Neil was a man of clear and strong convictions, of very decided views, and when he had maturely made up his mind on any subject, he was not easily turned aside from his purpose. He was resolute to accomplish the things he was convinced were for the best interests of the Province; and perhaps he was not always as careful as a more diplomatic ruler would be, to conciliate the opposition which had to be encountered and overcome.

One of the things he set himself to accomplish was to regulate the finances of colleges and residences, so as to relieve them of the heavy burden of debt with which they were either actually struggling or at least threatened. Schemes for improvements or plans for building, which were, in his opinion, beyond their resources, were forbidden. Some of these plans were only postponed till they came within the enlarged resources of the house; others were permanently abandoned, to the great advantage of all concerned. During his administration the whole country passed through a disastrous financial crisis, beginning in 1873 and lasting for several years, including the two cases of church bankruptcy in Newport, Ky., and Cincinnati, O., making it all the more necessary to secure the financial soundness of all our business undertakings.

Of the new enterprises inaugurated by Father O'Neil the most important was the opening of a college and church of our Society in the City of Detroit. With nothing to start with except the church and pastoral residence made over to the Society by the Rt. Rev. Bishop Caspar Borgess, the

fathers began the two lowest classes of the academic course in a rented house, and have since succeeded in building up a commodious and handsome college, with a goodly roll of graduates already to its credit, whilst the church has been so renovated as to be scarcely recognized by the old parishioners. Father O'Neil was also invited by Bishop Maurice de St. Palais, of Vincennes, to take over St. Joseph's Church and property in Indianapolis, with a view to establish a day college in that city. Having looked over the ground and heard the opinions of the secular clergy in the city, whom he found to be unfriendly to the enterprise, Father O'Neil declined the offer.

Near the end of his term, the Creighton College, as the beginning of the Creighton University, was accepted by Father O'Neil provisionally and under certain conditions. The Bishop of Omaha, Neb., who was, by Mr. Creighton's will, the trustee of the college, was most anxious to transfer the trust to our Society, and did all that a bishop could do to induce our fathers to establish themselves in his episcopal city. Father O'Neil reluctantly yielded to the bishop's entreaties. He was not pleased with the conditions under which the college was to come into the charge of our Society, namely, as a trust and with an insufficient endowment; but he was advised by the English Assistant, Father Weld, to accept it as the means of doing much good in a new State. Thus encouraged Father O'Neil agreed to accept the college and to open a church and school in Omaha, with the understanding that definite legal arrangements should be made later on, to transfer the trust from the bishop to our Society, and the college should be allowed to build its own collegiate church without the burden of parochial duties.

In all these undertakings Father O'Neil's guiding principle was the "Greater Glory of God." In his whole administration, it was evident that this was the only motive that had weight with him. If he favored measures that did not commend themselves to some, it was because he saw in them the means of doing more efficiently the work of the Society for God's greater glory and the salvation of souls. If he was willing to assume new parishes, it was not because he wished to burden the Society with that sort of responsibility, but because it was the only way to enter into new territory and open the way for the educational and apostolic labors of our Institute. It may be said, with simple truth, that whatever he did for the good of the Province (and that he did much no one will deny), was done with this exalted motive.

He devoted his best energies to the training and formation of the young men, to fit them thoroughly for the work of the Society; and hence he gave the full studies of the Society to everyone whose health and talents enabled him to profit by them. He often said that the Society in this country could not keep up with the work falling to her share, in a manner becoming to her ancient reputation and in a way to secure the best results at the present day, unless she had men as fully trained in the best methods of our time, as those of two or three centuries ago were in the learning of their age. The teaching and training of our scholastics, he said, should be directed to the forming of learned, eloquent and pious priests, of good writers, good preachers, good teachers. Though he was not a good preacher himself, being awkward and slow, Father O'Neil admired good preaching, and few were better judges than he of a good sermon. He was a kindly and judicious critic, not prone to find fault except where the fault was undeniable, but always praising what was well done and encouraging every worthy effort. Nothing gave him greater pleasure than the report of the success attending our young men in their studies, or our priests and missionaries in the sacred ministry. He was ready to congratulate them and to rejoice with them in their good works, often adding a word of warning about the danger of seeking the applause of the world instead of the glory of God.

Worn out with the long continued cares of office Father O'Neil begged most earnestly and repeatedly to be released. His request was finally granted, at the end of December 1878. After a short rest, namely, till the summer of 1879, he was appointed by Father General to the office of Visitor to the New Orleans Mission. The arduous and trying duties of this position he discharged with his wonted energy; and having made his report to the General and adopted certain measures for the greater good of the Mission, he returned to his Province in 1880. Soon after he went to Chicago as Rector of St. Ignatius College, where he remained till 1884. During one of his years as Rector he was also Master of Tertians to a number of fathers who were sent to Chicago for their third year of probation. Sent to Florissant in 1884 as Instructor of Tertians, he spent the next ten years, with the exception of a short interval at St. Mary's, Kansas, in that important office. His wide and accurate knowledge of the Institute, acquired by the study of its best interpreters, together with his clear and direct method of communicating whatever he knew, made the study of the Institute a pleasant and profitable

task to those who passed the year of third probation under his guidance. The Tertians for many generations to come will have reason to bless his memory for the excellent library he gathered together for their use. In the spring of 1889 he was made Rector of the novitiate, retaining his office of Tertian-master; and in the summer of that year he was elected, by the Provincial Congregation, Procurator from Missouri to the Congregation of Procurators held in Fiesole. The young men who passed through the novitiate and juniorate during the years of his Rectorship, will remember with gratitude the fatherly interest he took in them all, and the frequent words of encouragement and advice they received from him. In the training of the novices, he held that American youths should not be expected to be in all things exactly like young men brought up in the ways and customs of European countries. Their natural characters should be trained according to the principles of the religious life as embodied in our Institute; and he always maintained that American novices are as capable of a perfect religious formation as those of France, Belgium, Germany or any other country. Infuse into the American character, such as we see it in our best Catholic colleges, the spirit of true supernatural principles, and you will have, he firmly believed, as excellent a union of nature and grace as you can find anywhere in the world. This was his theory, and in so far as depended on him, he acted on it in his dealings with the young men committed to his charge.

In July 1894, Father O'Neil celebrated his golden jubilee, the 50th year of his religious life. It was a joyous day at St. Stanislaus and was made worthy of an occasion so rare and of a father so universally beloved. It was also the close of his official career. A few days later he retired from office and spent the remaining years of his life chiefly in Cincinnati, as spiritual father of the community. Here his great regularity, his modest and unassuming manners, his love of prayer and frequent visits to the Blessed Sacrament, gave edification to all his brethren. Father O'Neil's piety had never been demonstrative. His faith was a genuine Celtic faith, strong, lively and vigorous. His devotions were not numerous. Besides his profound reverence for our Lord in the tabernacle, he had special devotion to the Blessed Virgin, to whom he attributed the grace of his vocation, and also to St. Joseph. He was, all through life, most exact in the performance of the spiritual exercises prescribed by the rule. Whenever he heard of any of Ours abandoning his vocation he was sure to inquire about the spiritual duties, and he rarely failed to trace the defection

to neglect of prayer, chiefly of meditation and examination of conscience. In recreation he was uniformly cheerful, and contributed his full share to make the conversation interesting and instructive. He rarely allowed a day to pass without introducing some topic from the history of the Church in the past or the present, or from the work of our Society at home or in foreign countries. He was especially interested in Catholic education, the work of our schools and colleges, the training of Catholic teachers, the retreats of the Sisters and the clergy; and he often spoke strongly of the great need of sound theological studies and a good spiritual training for the secular clergy, to save them from the dangers of liberalism and worldliness. The supernatural element in the life and work of a Jesuit, his zeal for souls and his purity of intention for the "Greater Glory of God," often formed the subject of his conversation or of his exhortations to the community.

His great experience and his accurate knowledge of the Institute made Father O'Neil an invaluable adviser in any community. He was always ready and pleased to render a service to anyone, even to the least of his brethren. Though he was courteous to all whom he chanced to meet, he made no effort to cultivate the acquaintance of seculars, whether clergy or laity, but preferred the company and conversation of his religious brethren. Whatever concerned the Province, and the house he lived in, was of the highest interest to him. No one rejoiced more sincerely than Father O'Neil in the good work done and the success achieved by any of Ours. A more unselfish man it would be impossible to find. He might be mistaken in his views or his measures, but no one ever doubted the rectitude of his intention.

Father O'Neil had been Spiritual Father in St. Xavier College, Cincinnati, for about four years when his health began to fail. His slow step and difficult breathing were indications of trouble both in lungs and heart. Medicines were ordered and remedies prescribed, but like many who have never known sickness, he had a prejudice against drugs and made no secret of his want of confidence in their efficacy. In the last days of February he was taken with an acute attack of pulmonary congestion which caused him intense suffering. It was pitiful to see the struggles of a strong man with the agonies of strangulation, as he gasped for breath, unable to lie down or even to recline in a chair for any length of time. Without rest or sleep, day or night, he rapidly grew worse and was told the end was not far off. It was a relief to him to know that death was nigh. He prepared himself cheerfully to receive the last Sacraments

and joined in the prayers with much faith and piety. All through his sicknes he used short aspirations, asking God's pardon and mercy and patience in his sufferings. With much earnestness he begged the prayers of those who visited him, that he might have fortitude and resignation to God's holy will. And thus supported by the Sacraments of the Church and the prayers of his religious brethren, he gave up his soul to God, on the night of March 2, 1899, in the 78th year of his age.

In life and in death he loved well the Society to which God called him in the flower of his youth, and the Province to whose service he had devoted fifty-five years of honest and earnest work. May his example be an encouragement and a good inspiration to us all!—R. I. P.

AN APPEAL FOR INDIA.

A Letter from the late Father Maurice D. Sullivan.

The following letter was sent by Father Sullivan during his tertianship to the editor. It serves to give our readers some idea of the need of English-speaking priests for India and is also a proof of Father Sullivan's ardent zeal for the conversion of that country.—*Ed. W. L.*

MANRESA HOUSE, RANCHI,
CHOTA NAGPORE, May 11, 1898.

REVEREND AND DEAR FATHER,
P. C.

I thank you for the WOODSTOCK LETTERS which you kindly sent. It is read in the refectory and the fathers take great pleasure in the news which it furnishes of Jesuits in every part of the world. It should console the editor to know that the LETTERS is the one world-wide publication for Ours. I speak from a European and oriental experience. The Varia especially give great pleasure and consolation to Ours everywhere. I hope to see abundant news of India constantly inserted so as to call the attention of the English-speaking world to this long neglected harvest-field. Do people realize that here in India—a land about one third the size of the United States—there is a population greater than the entire Catholic population of the world? That there is here a peaceful, frugal, hardworking, orderly people living on their land, cultivating it under great hardships,

and satisfied with a mud house, a cloth about the loins, and enough food to keep starvation from their door? Those who ask, Why don't you convert India? forget that at the lowest estimate half a million priests would be necessary to administer the sacraments to the people of India if they were converted. Why India is not converted was formerly a problem to me. Its solution is quite clear now. Because enough priests were never willing to sacrifice themselves by coming to India.

WANTED HALF A MILLION PRIESTS!

That's a big order. Well, God will not carry on this business of salvation like a huckster. Let confessors in our colleges in the United States think of this—think of how many vocations blossom only to fall without producing fruit on account of the drought. It is blasphemy to say that the tender heart of Jesus is not doing his part to fill this order of half a million priests.

India is covered with a net-work of railways. Every part of it is accessible. How can Christians leave this people to their idolatry? Infidelity and indifference are, I think, punishments which God allows to fall on Christian nations because their belief accords on this score so poorly with their practice. And Protestants put Catholics to shame by the numbers and means which they send here and by the earnest work they do. The fathers from the Madura Mission—South India—tell me that if they had ten priests more added to their laborers they might have fifty thousand Christians added to their already too large congregations, so many are applying for instruction. Father Cardon told me a few days ago that eight thousand applied recently in his region alone, and had he the means and men, they would all become Christians. If the number of men in the Mangalore Mission were doubled, the work would increase four-fold. A priest may come and settle in any of India's million villages and by patience and perseverance build up a congregation. He will not get the Brahmins and the Rajas; but did St. Paul convert the consuls and the tax gatherers and not rather the outcast slaves of the proud Roman patrician? Great efforts have been made to convert the rich and the noble in India, but their partial failure only points the moral of a twice-told tale; for it is harder for a rich man to enter into the kingdom of heaven than for a camel to pass through the eye of a needle.

What are you Americans going to do for India? Are you

going to leave Germans and Belgians in Northern India and Italians and Frenchmen in Southern India to fight a double battle single handed? For they must first learn English and then the native language. English is the language of the college, necessary too for the missionary in dealing with the English officials. I suggest an apostolic school in each of the provinces of the United States. If the subjects wish to be Jesuits, after a novitiate in America they would be most valuable aids in India, where with the present organized scholasticates they would be able not only to complete their studies here but to improve immeasurably the English of their fellow scholastics. If they wish to be secular priests, the seminaries of India will rejoice at their advent and a sprinkling of them among the native clergy would civilize it very much. All this would be but a trifle in comparison with what the Protestants of America are doing not only to thwart our work, but to build up a flourishing heretical church which will go down through centuries in opposition to Catholicity. Of the English-speaking nations, Ireland has the continent of Australia, England is fighting our battle at home, and if our English Jesuits succeed in sending Catholic officials out here our harvest will be a hundred fold. America what are you going to do? To double the number of Catholics in the twentieth century would certainly be a glorious achievement, and yet it could be done if Catholics had minds broad enough and wills strong enough to seize the means suitable and at hand for gaining the victory. God will without doubt shower abundant graces on a land which has waited, through no fault of its own, nineteen centuries for the gospel.

There is a curious fact which causes a smile as often as I think of it, 'tis the enthusiasm for the North American Indian which has drawn thousands of missionaries to N. America and the absence of enthusiasm for the Indian of India. Yet there we have to deal with a scalp-hunting, gluttonous savage, while here we may begin on a frugal tiller of the soil, who is, save and except the distinctively Christian virtues, as civilized as the peasants of Austria or Italy. There with a nomad doomed to extinction, here with a change-hating son of the soil whom no child of progress can dispossess until he darkens his skin, is satisfied with a loin-cloth and a mud house and is willing to labor hard the live-long day in the broiling sun for four cents. Talk of the mortification of the fathers of the desert! why these people surpass it not for an eternal reward but for the poor privilege of not ending a miserable exis-

tence. There is a strong admixture of the romantic with little of reason and less of mortification in many vocations. To follow a nomad tribe on the trail is always more attractive than to settle in one place and to teach the truths of faith all one's life.

I wish I had time to tell of the high hopes which I entertain for the future of Catholicity in India. I am sure such a recital would attract many a vocation to this neglected land. The fathers of the Madura Mission say that if the Society had not been suppressed nearly all Southern India would be converted by this time. An increase of fifty-one per cent. in twenty years in Mangalore as a result of Jesuit labors is an achievement which equals the first ages of Christianity. There is a powerful agent which I marvel has not been more used for the conversion of India. It is the work in the hospitals of white Sisters—English-speaking preferred. Such labor, I think would go farther towards removing prejudice and smashing the armor steel of caste-exclusiveness than the infinitely harder work of our colleges. When our fathers give retreats to communities of Sisters in the United States could they not tell of the crowns waiting here in India—waiting now for nineteen centuries? And still its children wait to wash their stains in the fountains of the cross and to feed their famished and wasted souls on the bread of life.

Yours in Christ,

MAURICE D. SULLIVAN, S. J.

THE GENEALOGY OF FATHER MARQUETTE.

On the following page we present our readers with the genealogy of Father Marquette, which was prepared at Laon, France, by M. Maurice Dollé for Marquette College, where it is now kept. It will be seen that Father Marquette and Blessed Jean Baptiste de la Salle — founder of the Brothers of the Christian Schools — were descended from the same ancestor, Lancelot de la Salle, whose granddaughter married Nicolas Marquette, the father of the missionary. This Lancelot de la Salle was the great-great-grandfather of the founder of the Brothers of the Christian Schools.

It is worthy of note that a sister of Father Marquette, by the name of Frances, founded at Laon a convent of sisters who took the name of Sœurs Marquette. This congregation still exists, the sisters are called Sisters of Providence and are employed especially in teaching. The mother-house is still situated at Laon and is flourishing. John Gilmary Shea in his "Discovery and Exploration of the Mississippi Valley" refers to this convent — page xlii note—as being founded by a member of his [Marquette's] family, *Francis* Marquette. This member was not a gentleman, but Francoise, a sister of Father Marquette as the table clearly shows. This is confirmed by the "Historie du diocese de Laon par Dom Nicolas Le Long" (Chalons, 1783), page 560, where we read that "Jean d'Estrées, afin de pourvoir à l'instruction des jeunnes filles, introduisit à Laon en 1685 *des Sœurs* de la *Providence appelés Marquetes* (sic) du nom d'une pieuse fille, qui s'étant dévouée à l'education des jeunnes personneé du sexe, legua sa maison à d'autres qui suivirent son exemple. Ces sœurs sont repandues dans le diocèse, où elles rendent de grands services." It is remarkable that this convent of the "Sœurs Marquette" is the only one which was not closed during the French Revolution of 1793.

The Genealogical Table prepared by M. Dollé for Marquette College gives the genealogy of the family down to our own days and shows that five lineal descendents of Louis Marquette, the brother of Father Marquette, are still living. We give the table only down to Father Marquette and Blessed De La Salle as being the part which will interest our readers; the rest will be found if needed in the archives of Marquette College.

FAMILLES DE LA SALLE ET MARQUETTE

LANCELOT DE LA SALLE épousa en 1580 JEANNE JOSSETEAU fille de SIMON

Eustache De La Salle,
écuyer lieutenant des habitants de Reims
en 1608–1510 épousa Catherine Charpentier
de St. Quentin

Rose de la Salle épousa NICOLAS MARQUETTE,
Seigneur de la Tombelle, Conseiller du Roi
élu en l'election de Laon, né le 15 septembre 1597, fils de Michel Marquette, vicomte de Beaurieux, seigneur de Gruet et de Corneille, et l'Elisabeth Sureau

Francois de la Salle épousa Jeanne Lespagnol
fille de Jean et de Jeanne Rossignol

Lancelot de la Salle épousa Barbe Cocquebert

Louis de la Salle, conseiller au Presidial de Reims, mort le 9 avril 1671 épousa Nicole Moet de Brouillet, fille de Jean écuyer Seigneur de Brouillet et de Perrette Lespagnol.

JEAN BAPTIST DE LA SALLEE, prêtre, docteur en theologie, chanoine de Notre Dame de Reims, Fondateur de L'Institut des Ecoles Chretiennes, né a Reims le 30 avril, 1651, mort à Rouen le 6 avril, 1719, béatifié le 20 avril, 1888.

Francoise Marquette	JACQUES MARQUETTE	Louis Marquette	Jean Bertrand Marquette
morte a 70 ans le 25 novembre 1697, fonda par acte du 9 octobre 1685, approuvé par l'Evêque de Laon, le Couvent des Sœurs Marquette.	Jésuit, Missionaire, decouvrit le Mississippi en 1673. Décédé le 18 mai, 1675.	(surnommé le Catalan)	conseiller-asseseur en l'hotel de ville Laon.

HISTORY OF "OUR LADY OF THE NOVICES."

From the "Lettres de Jersey," by Father L. Tomniczak.

The novitiate of Starawiés, of the Province of Galicia, has the good fortune to possess a precious treasure, which is very dear to all devoted to the Blessed Virgin. This is a small and unpretentious statue of Our Lady of Loreto, called usually "Mater Novitiorum" and venerated for more than two centuries by the Polish novices of the old and new Society. Father Tomniczak in the "Lettres de Jersey" for last December has given the history of this statue, hoping that it would please the readers of the "Lettres." We have found it so interesting that we have had it translated for the readers of the WOODSTOCK LETTERS, believing it would interest many and especially our novices in this country, to whom we venture to dedicate it.

What is the origin of this little statue? There are two different accounts. One says that it is the handiwork of the Venerable Nicolas Lancicius [1] known throughout the Society for his sanctity and his spiritual works; the other account relates that this statue was brought from Italy in 1606 by Father Lancicius when he returned from Rome to Poland. The second opinion seems to be the more probable. Our fathers of the old Society were very fond of

[1] The Venerable Father Lancicius was born in Lithuania near Vilna in 1574. His parents were bitter Calvinists. Brought up in the errors of this sect he applied himself with eagerness to study in order to defend the doctrine of Calvin against the Jesuits. Convinced by our fathers of the falseness of Calvinism, he embraced Catholicity and asked admission into the Society. This the Provincial, Father Louis Marsellius, refused until Lancicius had converted his father to the faith. The young postulant was not discouraged at this and God blessing his generous efforts, he induced his father, though at the age of sixty, to become a Catholic; he even gave up worldly advantages in order the better to prove the sincerity of his conversion. In 1591 Father Lancicius began his novitiate at Cracovia, but was soon sent to Rome where he went through all his studies. Ordained priest in 1601 he was for some time engaged with Father Orlandini in preparing matter for the history of the Society. On returning to his native country he was several times Rector and twice Provincial. He was regarded by all as a saint, and the people used to kneel before him when he passed in the street, and the King Ladislas used to stop to kiss his hand when he met him. His sanctity was put to the test by trials and sufferings as is evident from his letters still extant. In one addressed to the Father General, Mutius Vitelleschi, the good father writes simply: "My life is so hard and painful that Our Lord has had pity on me and after having detached one of his hands from the cross, he has stretched it out to me." This cross is still preserved in the Church of St. Barbara at Cracow. After a long life filled with good works, the Venerable Father Lancicius died in the odor of sanctity in Lithuania near Korno in 1652.

making pilgrimages to Loreto and of praying in the Holy House of Nazareth whenever they had an opportunity; so it was quite natural that Father Lancicius on returning to his country should stop at Loreto, and bring thence, as a souvenir, the little statue of Our Lady of Loreto which the Polish novices venerate. However this may be, there is no doubt that this statue was formerly in the possession of Father Lancicius, who used to carry it along with him in his numerous voyages through Poland. Before it he offered his prayers and to it he recommended his needs and those of his spiritual children. This is indisputably confirmed by the tradition of our fathers and the history of White Russia.[2]

A charming trait of the filial devotion of this worthy father to this statue has come down to us. While he was Rector of a certain college, he gave orders one day for the novices to take a walk. But it became cloudy and a dull rain began to fall. The Brother "Admoniteur"[3] in desolation, went to the Rector and asked to have the walk postponed. The Rector refused and turning to the novice said in all simplicity, "Here is my statue, put it out in the rain. If it does not wish to get wet, let it cause the rain to cease." The "Admoniteur" carried out faithfully the order of the Father Rector; the rain ceased and the novices, thanking the Blessed Virgin, had a fine walk.

After the death of the Venerable Father Lancicius, the novitiate of Vilna inherited the miraculous statue. It was placed in the novices' hall to recall to their minds the virtues of the good father to whom it had belonged, and especially of his tender devotion to Mary. From this time the little statue became a true "Mater Novitiorum." It never left its dear children, but followed them wherever divine Providence conducted them. During the following century we have no details of our statue. The novices succeeded one another in the novitiate of Vilna and all left it filled with zeal for the glory of God and inflamed with love for Mary. The works accomplished by the fathers of the Province of Lithuania show how great was their zeal while working for the conversion of the schismatics and in giving their lives for the faith. During this century, the Virgin and the Child Jesus received crowns of gold, and the statue was clad with a robe of silver. Tradition relates

[2] "Historia Soc. Jesu, conservatæ in Alba Russia et propagatæ," auctore R. P. Nicodemo Musnicki, pars I., lib. iii., 57.

[3] The scholastic novice who fills the office of beadle is called by different names in different provinces. In France he is called "Admoniteur," in our American provinces "Manuductor," a name applied in French-speaking countries to the coadjutor brother in charge. To avoid confusion we have kept the French word "Admoniteur."

that the gold of these crowns was given by our fathers on their return from a laborious mission in Persia.

Finally came the fatal year 1773, when the Society was suppressed throughout the world. When the novitiate at Vilna was closed and its novices dispersed, the statue was taken by a famous astronomer, Father Poczobut, who was a professor at the university of Vilna. This father deemed himself happy to possess the treasure of the novices and before it he used to pray for the re-establishment of the Society, which was preserved in White Russla. Meanwhile, death, old age, and sickness gradually thinned the ranks of the fathers, and soon they were not enough for the works assigned them, and successors were needed to take the places of those who had fallen or could no longer do active work. After much difficulty permission was obtained from the Sovereign Pontiff to open a novitiate, and this was installed at Polotsk in January 1780, seven years after the suppression.[4]

The number of postulants who desired to enter the new novitiate was great, but a choice was made and only ten were admitted. On Feb. 2, 1780, they received the habit, and to add to the solemnity of the feast, Father Poczobut sent the statue of Our Lady of Loreto to the new novitiate, where it was received with great joy by all the Community. It took again the place of honor among the novices, and served as a protectress for this new nursery for the sons of St. Ignatius. This house of Polotsk was destined in the designs of Providence, to keep alive the traditions of the Society and to preserve the spirit of our Institute, and under the protection of Our Lady, this novitiate, while a school of virtues, became noted especially for its fraternal charity, —that remarkable "Charitas Polocensis" of which Father Roothaan was so fond of speaking. Thus passed twenty-three years without any remarkable event. When Father Gruber was elected General, he seemed to reanimate with his own grand spirit the whole Society. After having put in order the matters which claimed his attention at St. Petersburg, he betook himself to Polotsk in order to organize anew the novitiate. This was needed on account of the great influx of postulants, for hardly had the news of the publication of the Brief "Apostolicæ Fidei" reached Europe, when, regarding it as a sign of the complete re-establishment of the Society, postulants began to present themselves in great numbers from France, Germany, Holland, England, and Poland. Father Gruber, therefore, set him-

(4) "Les Jesuites de la Russie-Blanc," par le R. P. St. Zalenski, traduit par le R. P. Vivier, II. livr. 111.

self to work to develop the novitiate of Polotsk, and for this purpose, he transferred it to Dynaburg. This was in 1803, and here seventeen young men began their novitiate, and amongst them was the future General, John Roothaan. Of course the little statue of Loreto was transported to this new house and venerated with no less devotion than at Polotsk, by novices who had come from all parts of Europe.

In 1809 the Russian Government, as a preparation for the imminent war with Napoleon, ordered Dynaburg to be changed into a fortress. It was necessary, therefore, to chose another place for the novitiate. After a deal of negotiation the village of Uszwald was given over to the Society, and a college was built there. While it was being built the novices resided at Puza in an old estate of our fathers. Finally in 1819 the novitiate was transferred to Uszwald and this was the last novitiate of White Russia. The time of trial had finished, for the prayers for the re-establishment of the Society had been heard. Pius VII, by his Bull of August 7, 1814, "Sollicitudo Omnium Ecclesiarum," opened the whole world again to the Society and our fathers crossed the Russian frontier to establish themselves in different countries. The protection of the Muscovite Government was no longer necessary, so in 1820 the Society was banished from the empire of the Czars by Alexander the first, and our fathers in abandoning their works and the country which had given them an exile could say with reason: "Russia has been for us an ark during the deluge of the suppression; when the waters decreased and the Society could spread again throughout the world, God made us leave the ark,—the Society was expelled from Russia."

The emperor of Austria, Francis the first, allowed our fathers to settle in Galicia, and the first station which they occupied, was the town of Tarnopol. An old monastery of the Dominicans was occupied by the exiles, and here we find again the little statue of Our Lady of Loreto, which they had brought along with them.

After establishing themselves in Galicia, our fathers turned their attention towards opening a novitiate. This they were enabled to effect with the help of several devoted friends of the Society, amongst whom was Mgr. Golaszewski,[5] Bishop of Przemysl, who was desirous to have our fathers in his diocese. After many letters had passed between the bishop and the imperial chancellery, the monastery of Starawies formerly inhabited by the religious of

[5] Mgr. Golaszewski, who died in 1824, took the simples vows of the Society during his last sickness.

St. Paul the Hermit, was given to our fathers. So in October, 1821, it was taken possession of by Ours. The college, however, was uninhabitable, as it needed repairs from the roof to the foundations. It was situated in a beautiful country, and to the advantage of solitude was added the neighborhood of a large church possessing a miraculous image of the Virgin, which made Starawies [6] one of the most celebrated pilgrimages of Poland. The first Rector of the college was Father Suryn, and in 1822 Father Landes —formerly Father Provincial of White Russia—was sent there as Master of Novices and Father Instructor of the Tertians. Novices soon began to enter and we read in the journal of the house that on July 25, 1823, Father Landes, who had been appointed Rector in March of the same year, showed the Community the little statue of Our Lady of the Novices, which probably about this time had been brought to the novitiate from Tarnopol. After having recounted its history he presented it to be kissed, as a precious relic.

On January 21, 1824, in accordance with the desires of all the Community, the statue, which up to that time had been kept in the Father Rector's room, was transported in procession to the hall of the novices. Father Landes wished by this ceremony to put his spiritual children under the special protection of the Blessed Virgin—just as forty-four years before the novitiate of Polotsk had been consecrated to the "Mother of Novices." All the fathers and brothers took part in this touching family feast. The altar on which the statue was placed was splendidly decorated and lighted, *cura quorundam Mariaphilorum*, as the journal has it. Amid the hymns and fervent prayers of these exiled fathers, Our Lady was enthroned in her new shrine, where she has not ceased to bestow countless graces upon her devoted children down to the present day.

On this occasion Father Landes in an exhortation reminded the Community how before this statue thousands of novices of the Province of Lithuania and White Russia had passed their novitiate and before it had pronounced their vows. How the fathers in departing for their missions used to always salute Our Lady and that when strangers arrived from another house their first visit was to the statue. He told then, too, how it was formerly adorned with gold and silver, but to-day all was changed. In the destruction of the Society in White Russia, the statue itself has barely escaped, and we have neither gold and silver, nor precious

[6] Notre-Dame de Starawies was crowned in 1877, by Mgr. Jacobini—at that time Apostolic Nuncio at Vienna—thanks to the efforts of Father Jackowski, Rector of the college, aided by Cardinal Franzelin, who took his first vows before the little statue of Our Lady of the Novices.

stones wherewith to adorn our "Mater Novitiorum;" but there still remains to us an ornament far dearer to our Blessed Mother than gold or silver—our novices, true companions of Jesus. "Corona et ornatus gemmis, auro, argento, immo ipsis etiam stellis absque comparatione pulchrior atque splendidior Mariæ sunt boni Novitii ac veri Jesu Socii." After the exhortation the statue was presented to each one to be kissed. This beautiful custom of the fathers of White Russia has lasted down to our own days. Every Saturday after the community Mass the celebrant presents the statue to be kissed, and the same practice is observed the day a postulant receives the habit or a novice takes his vows.

In the midst of such pious practices the novitiate at Starawies prospered as the province developed. Soon the house became too small and in 1839 the novices left their old hall to occupy one much larger. Their statue was solemnly carried in procession by the Father Provincial to its new shrine, an act of consecration read and an exhortation given by which the Province of Galicia and especially its novitiate were consecrated to Our Lady of Novices. Peace and prosperity reigned till 1848 when the Emperor of Austria having expelled the Society from all his estates, the novitiate had to be closed. The statue was entrusted to one of our fathers who obtained refuge in one of the noble families, where he was engaged as tutor. Here it remained for two years, an object of veneration to the whole family, when Father Czezowski removed it to Staniatki where several of our fathers were living. Here it was left with the missionary fathers till, in 1852, when the decree of banishment was rescinded by the Government, and Our Lady of the Novices was carried back to her shrine at Starawies to welcome the novices who soon thronged the old novitiate. Here the statue remained till 1886, when the novitiate was entirely destroyed by fire, not, however, till the library, the church ornaments and the statue of Our Lady of Novices were saved. The statue was removed to the villa till the church and the college, owing to the generosity of many devoted benefactors, was soon rebuilt. The new chapel was finished in 1896, and the statue was transported there by the Father Provincial and the Community with almost the same ceremonial as was used in 1839. Here it has been the object of constant veneration by the novices and fathers of the Province of Galicia, and it has been adorned with decorations, which if not so numerous and costly as those of old, are at least as precious and dear to Our Lady. Besides the

decorations of Mgr. Raczynski [7] placed on either side of the statue, there is the cross of honor which Father Joseph Holubowicz († 1887) received during the Franco-Prussian war in 1870, for his care of the French prisoners of war; a gold medal given by Alexander II. Emperor of Russia, to Father Gromadski for his astronomical labors; a decoration given to Father Broër († 1886) for his musical compositions, etc.

Such is the history of the little statue of the Venerable Father Lancicius, called "Our Lady of the Novices." For more than two centuries the Polish novices have venerated it as representing their well-beloved mother and powerful protectress. To her they turn in all their needs from the first day of their religious life, and they preserve an affectionate love during all their lives to her who called them to the Society of Jesus.

I end my humble story by the last strophe of the hymn "Semper Gaudebo," which has come down to us from our ancient fathers, and which they loved to sing before the statue of "Our Lady of the Novices."

Sancta in via
Duc nos, Maria,
Serva per aspera,
Firma per prospera.
Jesu, nos dona
Cœli corona.

L. Tomniczak, S. J.

Chyrow, April 22, 1898,
St. Joseph's College.

[7] Father Raczynski entered the Society in Poland in the year 1776. After the suppression he became Archbishop of Gnesen and Posen and Primate of Poland. When the books of the Jesuits were sold at auction he purchased more than eight thousand of them, which he sent to the fathers in White Russia. When the Society was restored he begged the Holy See to allow him to resign his see and to become again a son of St. Ignatius. In 1819 his wishes were granted and he began his novitiate at St. Andrea, keeping (by the express order of His Holiness) his episcopal insignia. In 1821 he came back to Poland and resided at Tarnopol and Starawies, devoting himself along with the other fathers to apostolic labors. He died in 1823 after having deposed his episcopal insignia and after making his vows in the Society. This worthy soldier of Jesus, filled with love to Our Lady, deposited his numerous decorations and his episcopal ring at the feet of the novices' little statue. When in 1876 Mgr. M. Ledochowski left his prison at Ostrow and passed through Cracow, Father Provincial, Francis Kautny, presented the august prisoner with the ring belonging to Father Raczynski, who had been Mgr. Ledochowski's predecessor on the episcopal throne of Gnesen-Posen.

MANILA.—THE OBSERVATORY AND ITS SUPPORT.

A Letter from Father José Algué to the Editor.

ESCUELA NORMAL Y OBSERVATORIO,
MANILA, April 13, 1899.

REV. AND DEAR FATHER,
P. C.

Long ago I had in mind to write to some of my good friends in the United States but the circumstances have been so unfavorable and the occupations so pressing that months and months have elapsed without my carrying the intention into effect. Your letter of February 25, has decided me; otherwise once more could you repeat "we can get nothing." I have to write quickly and I shall confine myself to write only of Ours and especially of the observatory.

As you already know, we have two houses in Manila,—one a college called Ateneo, the other the Normal School, to which is attached the observatory. The observatory consists of four departments: (1) The Astronomical Department; (2) The Meteorological Department; (3) The Seismical Department; (4) The Magnetic Department. Since the first of May 1898, we have had very much to suffer, but fortunately no harm either to persons or to our houses has been done. During May, as the Friars had no influence over the natives, some of Ours were sent to the provinces, in order to keep up the religious spirit and everywhere they were heartily welcomed. I have been twice in the Province of Cavite before Aguinaldo's outbreak against the Spaniards and the result of our missions were very encouraging indeed. The coming of Aguinaldo changed things completely. Two of Ours engaged in a spiritual commission in the interior of Luzon were put in prison by some Filipino leaders against the will of the people, and after a few months they were put at liberty by Aguinaldo, who said officially that he had no complaint against them and that it was only on account of false information they were kept so long. When the blockade became more strict, most of Ours went to the "Ateneo" and even into the walled city, but Father Doyle and I stopped at the obser-

vatory, and here we remained during the whole time of the war. During July, and till the 13th of August, there remained at the observatory besides Father Doyle and myself only four lay brothers. About two thousand natives came to our house for refuge, (See last article of "The National Geographic Magazine" for February 1899) for we were probably the only Spaniards outside of the walled city. During that time the firing was continuous and the danger very great as the line of fire towards the South—or the south trenches—were a little more than a mile apart. About one hundred bullets fell into the house and on our ground and five shells on the 31st of July, St. Ignatius' day. At about half-past eleven on this day one of the shells struck my room just a few minutes after I had left it. Only two —one girl and one man—of our refugees were wounded during the siege. On the 13th of August about noon, the Fillipinos reached our house, some twenty minutes before the American troops. I went to confer with the leaders of the insurgents and we had no trouble with them. They waited outside of the door till the American troops came. I received the American General in the street and after my explanation on the conditions of the building and of our refugees he passed by with his thousand men; and since that time no attempt to occupy our house has been made.

Since many foreign men-of-war were in the bay during the blockade, we had a great amount of work in making out and sending the weather forecasts to the admirals of each nation, and in chronometer work too; but especially were we kept busy in attending to the visits of the officers and commanders of the different men-of-war. We learn that these circumstances increased our reputation very much among foreigners. Since the 13th of August we have had our station in the observatory served by an American telegraphic operator, in communication with Admiral Dewey and the headquarters. The admiral has been so pleased with the reports and storm-warnings as to write many times with thanks for them, and when I had to see him about the end of November for some purpose of our Mission, I was invited to take dinner and to preside at table. I had to see the admiral again about the beginning of March, on account of the attack against the observatory made by Mr. Doberck, director of the Hong-Kong observatory. He is a Protestant "enragé," who since the year 1884 has been trying to destroy our observatory and that of Zi-Ka-Wei at Shanghai. The admiral took the greatest interest in the matter, and the result has been a public and complete vindication of our observatory by all the merchants, the consuls of

every nationality, and all the leading newspapers in the far East. I send you our circular letters and a few of the newspaper articles. Major Gen. Otis rescinded the order given by the secretary of war in Washington and this official recision is the effect of the official request of the colonial secretary of the British Government of Hong-Kong in favor of the observatory. All the documents concerning this very remarkable event so glorious for our Society and for our Mission, are collected and prepared for publication in an English and Spanish pamphlet. Sketches of the observatory will probably appear in some of the American magazines, if I am not mistaken.

Eight of Ours are engaged in the observatory work at present, five priests, two scholastics, one lay brother. At the request of Major Gen. Otis I submitted a report to him on the employees and the expenses of the observatory, and an order was given to make inquiry about our work and institution. Lieut. Connor, of the Engineer Corps U. S. A. endorsed the order in very favorable terms and finally it has been decided to support the observatory according to the report given to the general. In this report the new astronomical department is for the first time considered an official section and supported accordingly. Perhaps it will interest you to know the arrangement in particular:—

General director, José Algué, S. J., $125.00 [1] per month; General Librarian, Marcial Solá, S. J., $80.00 per month.

ASTRONOMICAL DEPARTMENT.

Director, José Clos, S. J., $84.00 per month; Three native observers; One Penman; One Mechanic; Two Servants. Total, 7 employees.

METEOROLOGICAL DEPARTMENT.

Director, Baltasar Ferrer, S. J., $84.00 per month; First Observer, José Coronas, S. J., $83.50 per month; Three native observers; One mechanic and one servant. Total 7 employees.

MAGNETIC SECTION.

Director and sub-director of the observatory, John Doyle, S. J., $84.00 per month; Two native observers; One mechanic; One servant. Total 4 employees.

[1] These salaries are paid in "Mexican dollars," which are about half the value of our dollar.

SEISMICAL SECTION.

Director, Mariano Suarez, S. J., $84.00 per month; Two assistants; One mechanic. Total 3 employees.

There is also an assistant librarian, a native. All our employes are natives and they do very good work.

For expenses in the offices we receive also $125 per month. For rent of our buildings in the four sections and use of printing lithographic machines and materials $500 per month. We were supported by the Spanish Government till the end of February 1899; and we began the new arrangement in the beginning of March.

You ask about Father Doyle. He is an Irishman by birth; but when about five years old he was taken by his father, a British military officer sojourneying in different stations, Malta, Gibraltar, and Hong-kong. At this last station he applied, with an English young man, to the Jesuits of the Philippine Mission to enter the Society. They were both sent to Spain for their novitiate and studies. Father Doyle was sent to the Philippines when a scholastic and again since he has been a priest. He was attached to the observatory in the year 1896–'97.

Our missionary fathers who were in the island of Mindanao have been obliged to abandon most of these stations and nearly all have returned to Manila. We have thus at present some 130 Jesuits at Manila, a greater number than ever before in the history of the Mission.

I recommend myself to your prayers and holy sacrifices and of all my friends.

Ræ Væ infimus in Xto servus,
José Algué, S. J.

DOBERCK'S ATTACK ON THE MANILA OBSERVATORY.

Our readers have learned of this malicious attack on the Manila observatory from the letter of Father Simó, published in the May number of the Letters. Father Algué has sent us copies of the circulars issued by him and extracts from the "Manila Times," which enable us to give a fuller account of this attack and how it was received in the Philippines and Hong-kong. First we have the circular sent out by Father Algué to the foreign consuls, merchants, newspapers, etc., on receipt of the order from the Washington Weather Bureau to suppress all typhoon warnings for any place outside of the Philippines.

Manila Central Observatory,
Meteorological Department,
March 7, 1899.

SIR :—The Director of the British Meteorological Service at Hong-kong, has addressed the Weather Bureau of the Government of the United States of America, in very unfavorable terms regarding the Directors of the Observatory at Manila. The Director of the Hong-kong Observatory says, that *the Observatory in Manila, is in the hands of men who possess very little scientific education.* He asserts moreover, that *scandal is caused by our continually communicating sensational typhoon warnings to the newspapers in Hong-kong.* The immediate effect of this accusation has been, the actual suspension of all telegraphic typhoon warnings given at Manila, for any place outside of the Philippines.

Now Sir, we leave to the judgment of men of science to decide, if we possess or not very little scientific education ; certainly, for some good reason, the Manila Observatory enjoys a name in the scientific world, and if information regarding our literary labors is desired, our Monthly Scientific Review, and our seventeen Extraordinary Publications are opened to all scientists who wish to examine them : if printed testimonials are asked for, there are plenty of them surely, published in many newspapers, especially in Hong-kong, and scientific Journals : instances of the latter are : "Meteorological Zeitschrift," November 1887, pag. 366. "American Meteorological Journal," Vol. X., June 1893, pag. 100 —id. vol. XII., February 1896, pag. 326. Met. Zeitschrift, Heft. 10 October 1898, pag. 64. Abdruck aus Dr. Petermanns Geor. Mitteilungen 1898. Heft. IX. Nr. 635. Litteraturbericht–Allgemeines. Heft. I. Nr. 52, 1899. "La Civiltá Cattolica" an. 44. vol. VII., ser. 15, p. 356. There are many others also that mention favorably the Manila Observatory, and we ourselves are quite willing to give any information necessary for its just estimation. But whatever this may be, we cannot hear, however, with the same indifference, that scandal is caused by the typhoon warnings emanating from this Observatory. The sole aim of the Manila Observatory is to be useful to the public at large, and especially to the seamen, naval and mercantile, of every nationality, who are so often exposed to the dangers of typhoons in the Far East. To this end, our Observatory has worked for a great many years with a vast amount of labor and expenditure, and undoubtedly, in many instances disaster has been averted owing to its timely warnings. But, if, after all, the reputation achieved has been merely that of causing scandal by sensational typhoon warnings, that is a very discouraging result indeed.

The Directors of the Manila Observatory, aim at no personal interest whatever ; they work for the public benefit,

and they desire to know if their work is acceptable or otherwise. Would you be so kind, Sir, as to give us your own views on this subject.

Hoping you will comply with our request, we remain, Sir, sincerely yours,

José Algué, S. J.,
Director of the Observatory.

The reply of the "Manila Times" to this circular is given in the issue of March 22, and as it gives the history and animus of the attack we publish it in full.

Herr Wilhelm Doberck, a German gentleman, employed by the Hong-kong Government to run its meteorological observatory, has reported to the Washington Government that the Manila Observatory, in charge of the Jesuit fathers, is positively injurious to the public because it is managed by incompetent people and because it publishes misleading information. On this authority, without further enquiry, the Washington Bureau of Agriculture (which has charge of the meteorological service in the United States) requested the War Department (which has jurisdiction over Manila) to order the suspension of weather telegrams from the Manila Observatory to Hong-kong and China ports. The Manila observatory obtains meteorological information daily, often hourly, from a large number of places in the Philippines, from which typhoons can be very accurately predicted and traced in their course. Meteorological conditions in east Asia are very peculiar, in this respect,—that almost all the typhoons or circular storms of eastern Asia originate in the Pacific Ocean, east or southeast of the Philippines, and travel northwest in their early stages, and the Philippine Islands are the first dry land they touch. The Jesuit fathers have a very complete organization all over the islands—although, of course, its completeness has been lessened by the disturbances in the provinces—and the conditions for predicting and following the course of these storms are altogether better than in any other part of the world, since the nature of the storms and the comparative regularity with which they follow certain beaten tracks and obey certain rules of conduct are quite unique. The Manila storm warnings, the result of careful study of these collected observations, have hitherto been telegraphed to the Spanish Consuls in Hong-kong, Shanghai and Singapore, and handed to the press for the public, by whom they have always been very highly appreciated. Nobody in the whole Orient has ever said a word against them, except this German person in the British Observatory at Hong-kong. We speak from personal knowledge extending over ten years in all parts of the Orient. Herr Doberck has always been actuated by fierce animosity towards the Manila Observatory. In the first place

there is, no doubt, some professional jealousy. Scientists are often as remarkable for their bitter professional jealousies as for their scientific ability. Herr Doberck much more so as his scientific qualifications are not of the highest; he is an astronomer rather than a meteorologist. He holds no degrees nor diplomas of such eminence as to create unlimited confidence in his judgment. He has no great experience of meteorology, and his book, "The Law of Storms in the Eastern Seas," giving directions to shipmasters how to manage a ship in a typhoon, is the laughing-stock of the seafaring community in the East. His typhoon warnings have to our personal knowledge, usually not been as good as those of the Manila Observatory. They are not so early and not accurate, as a rule. He has observations telegraphed to him from the Philippines from which he could draw his own conclusions, and he should be able to do so in about the same space of time as is occupied by the same readings being studied in Manila and the result wired to China. But in the course of ten years of careful comparison in Hong-kong we have found that, three times out of four, the warnings from the Manila Observatory reach the public via the Hong-kong and Shanghai newspapers sooner than Doberck's warning. This was notably so in the phenomenal typhoon of October, 1892, in which the P. & O. mail steamer "Bokhara" went down with great loss of life, and about fifty other steamers had terrible voyages. This was a typical case showing the difference between the two observatories. The Manila Observatory discovered signs of an approaching typhoon, early enough for the Hong-kong and Shanghai newspapers to publish on Saturday morning 8 November. The "Bokhara" left port only on Saturday morning, so it might have been possible for her captain, if he cared, to take note of the Manila Observatory warning. Doberck's warning was not issued until Saturday evening. Afterwards, when the unfortunate vessel had been wrecked, and all except about a dozen of her people drowned, Doberck flatly refused to give a newspaper any technical notes of the typhoon, unless a promise was given that the Manila Observatory should not be mentioned in the same publication. [In this matter, again, we speak from personal knowledge.] It was explained to the gnädiger Herr that an account of the typhoon and the loss of the steamer would be incomplete without the warnings which preceded it; but Doberck was absolutely implacable, and spluttered in furious broken English, "If you vant some Manila Jesuit informations mit my artickel, it cannot vas," or words to that effect, and so the account of the "Bokhara" typhoon had to appear without the valuable scientific notes of the Director of the Hong-kong Observatory. We also know, of our personal knowledge, that Doberck has displayed bitter hatred, or jealousy, or animosity, or whatever it may be called, against the Manila Observatory,

ever since he has been in the East. He has protested against Hong-kong newspapers publishing the Manila warnings, furnished by the Spanish Consul in Hong-kong, side by side with his own warnings for which he is paid by the Hong-kong Government to supply to the public. He has expressed a wish to discontinue supplying any such wicked newspaper, and he has said naughty words in German when he was compelled as a public servant to continue serving the public impartially. We believe his animus against the Manila Observatory proceeds partly from religious bigotry, he being one of the rabid intolerant Protestants who can see nothing good in anything Roman Catholic. We can speak in this matter without bias because we have no leanings towards Rome. If we had any feeling in the matter at all, it would be rather a feeling of distrust towards priests of all kinds,—Roman Catholic, Protestant, Buddhist, or Mahatma, and perhaps Jesuits more especially. But without going into that question, it is sufficient that we have no special love for the priests, and have no object to serve in praising their work. We find that the work of the Manila Observatory has been uniformly good, and we would feel compelled to say the same whoever might be in charge of the observatory, if they did as well. If Judas Iscariot or Beelzebub and his imps were doing work which was good and useful in itself, it would be only fair to say that such work was good and useful. If we can go further and say that we think very highly of the fathers themselves, that is our own personal opinion and nothing to the point; but the work which they are doing is undoubtedly good, and the work which Doberck has done in procuring this snub for them is undoubtedly bad. It is malicious, spiteful, utterly unjustifiable, and the Herr himself is absolutely untruthful in all his statements with reference to this observatory. This is not solely our view. Admiral Dewey is a man who should know something about observatory work, and his judgment should be worth a good deal. This is what he says :—

FLAGSHIP OLYMPIA,
Cavite, Nov. 2, 1898.

To the Rev. J. Algué,
Director, Manila Observatory.

Dear Sir,—Rear-Admiral Dewey desires me to thank you for your courtesy in giving him such complete information concerning your typhoon predictions, which he has in every case found to be correct.—(Signed) *Flag-Secretary.*

From another letter to the Director of the Observatory of Manila, dated on Flag-ship Olympia, February 2, 1899, we take the following extract :—

"I trust that the United States Government will make the necessary provisions for the continuance of the institution

which you conduct in such an able manner, and which has proved itself to be so great a benefit to maritime interests in this part of the world.—Very truly yours,

George Dewey,
Rear Admiral, U. S. Navy."

Finally, in another letter, addressed by order of Admiral Dewey to the Director of Manila Observatory, and dated Manila, March 5, 1899, after having been made acquainted with the suppression of these telegraphed warnings to China ports, we find :—

"The Admiral desires me to say further that he has no doubt that steps will be taken to ensure to you the appreciation to which your valuable work in saving lives and property entitles you.—(Signed) *Flag Secretary.*

The people who conduct the Observatory are well trained and have high qualifications, and are well spoken of in scientific publications. "By their works ye shall know them." Nobody (except Doberck) has ever accused the Manila Observatory of incompetence; certainly none of the seafaring people who depend so much on storm warnings; whereas the Hong-kong Observatory is constantly assailed by the press, the public, and the unanimous voice of the shipping community in the China Seas. The only notable storm which has ever struck Hong-kong from the northwest (instead of southeast according to rule) was of course not signalled from Manila, because it never came here; it was not announced by Doberck, because he had not received warning from these Manila incompetents whom he despises. He notified at 4 P. M., 10 December, 1891, "Gradients easy for N. E. winds, fine weather," and at 10 P. M. there was a hurricane which sank the British gun-boat "Tweed" at her moorings, wrecked the sailing ship "Aron," collided the steamers "Fushun" and "Bisagno," beaching both of them, and covered the Praya several feet deep in wreckage of hundreds of junks. A word of warning sends all the junks into sheltered spots, and puts steamers on the look-out, with banked fires and doubled cables; but Doberck, busy nursing his hate of Manila, uttered no warning. This is the person who criticises the most celebrated observatory east of Calcutta. We know from his own lips that he prefers to get meteorological data from the Eastern Extension Telegraph Company's stations, rather than from the Jesuit Fathers' stations, though he knows that the Telegraph Company's young men are not trained nor qualified in meteorology, have only ordinary thermometers such as those used in bathing the baby, no anemometer, no rain-gauge, no special interest in anything outside of their cable work; while these Jesuit Fathers make meteorology their life-work and possess a won-

derful collection of costly instruments, such as Doberck probably never saw. He is generally regarded in Hong-kong as a chronic blunderer, slow and incompetent, who amuses himself like a child, hauling up and down on a signal-pole first a red ball, or a black one, then perhaps a blue drum or a tin trumpet, and when a typhoon has come and is ravaging the colony he fires a signal-gun to let people know. By the time two or three ships have gone to the bottom of the harbor, he fires two guns, "indicating that bad weather may be expected soon."

It would be funny, if it were not serious. To people who are not affected one way or the other, his antics are genuinely amusing. To the Washington Bureau of Agriculture—which is the power that moves in this matter—it is utterly immaterial whether the Rev. José Algué sends weather notes by cable to the Spanish Consuls abroad, or not. To the shipping and mercantile community in the Orient, to everyone who travels on the sea or has friends there, it is a matter of life or death. Life and death may hang in the balance, may turn on a shake of the barometer. The China Sea has a fearful fame—the fame of being the deadliest stretch of water in the world—and all who know the China Sea, know and value the Manila Observatory.

Not only did the Manila newspapers take up the defence of the Observatory, but what is much more remarkable, the Hong-kong press spoke in no less energetic terms, as we see from the following extract from the "Manila Times" of April 4, 1899:—

It is very satisfactory to find that the Hong-kong press is warmly taking up the cause of the Manila Observatory, so unjustly and virulently attacked by the spiteful, prejudiced, eccentric, incompetent old gentleman who mismanages the Hong-kong Observatory.

The "Hong-kong Telegraph" says:—

We desire to call the special attention of His Excellency the Governor to the scandalous misbehavior of Dr. Doberck, the Director of the Hong-kong Observatory, in addressing to the Weather Bureau of the United States a most calumnious communication aimed at the Directors of the Observatory at Manila, the result of which has been to cause the latter to suspend, under orders from the United States Government, the issue of all Meteorological notices to this Colony. We sincerely hope that His Excellency will without delay communicate with the United States Authorities in the Philippines and request, if not the abrogation, at least the suspension of the operation of the orders issued by them, until the Government of the United States at Washington has been communicated with, and, that His Excellency will take the promptest measures to disabuse the American Government and the Officers of the U. S. Weather Bureau on

the subject of Dr. Doberck's misrepresentations. The typhoon warnings received from Manila have at all times been of the very greatest value to the mercantile and shipping community in Hong-kong, far more simple, far more correct, far more practical than any that Dr. Doberck has ever issued. Dr. Doberck has never issued any typhoon warnings of any value, except those based on the warnings from the Philippines, and, in most cases, he has endeavored so to frame his notices as to conceal his obligations to the observers there, and in so doing has only succeeded in confusing the messages and rendering them obscure. We make bold to say that Dr. Doberck, as a meteorologist, never possessed a tithe of the knowledge on the subject of typhoons possessed by the Fathers in the Manila Observatory, and that no one ever attached to his weather warnings a hundredth part of the importance invariably given to warnings from Zi-Ka-Wei or Manila. The scientific training of the Jesuit Fathers is known to all the world to be of the very highest class and their devotion to their work is unequalled. Dr. Doberck from the first day of his arrival in Hong-kong did all he could, conversationally and otherwise, to depreciate the work of the Jesuits.

The "Daily Press" regards the suspension of telegraphic typhoon warnings from the Manila Observatory as "a public misfortune" and suggests the presentation of a petition to the authorities of the U. S. by the insurance offices and shipping firms of Hong-kong. It then proceeds to say:—"Before the establishment of our local Observatory we were entirely dependent upon Manila for our storm warnings, and the Insurance Companies' appreciation of the value of those warnings was evinced by their voluntary subscriptions to the expenses of the institution. Moreover, the Hong-kong Observatory, during the first few years of its existence, was also dependent upon the information supplied from Manila for the principal basis of its forecast, and up to the present day the public have regarded the Manila information and prognostications, as far as they went, with more confidence than our local forecasts. The information supplied from Manila has been very accurate indeed, a statement which we think will be borne out by all who have carefully watched the typhoon movements." In conclusion the "Daily Press" says. "The colony is under great obligations to the Manila Observatory, and whatever decision may be arrived at as to the communication of storm warnings in the future, we trust that steps will be taken to make amends to that institution for the offensive conduct of the Director of the Hong-kong Observatory, and which, unless it be disavowed, will be a disgrace upon the Government and the community.

The "China Mail" is equally strong in its denunciation of the conduct of Dr. Doberck. It says:—

"The language used by Dr. Doberck is quite familiar to

all who have followed the unwise official career of that public officer. It may be deemed a somewhat remarkable thing that Dr. Doberck should have made a wanton and direct attack upon his scientific confrères by way of Washington, because we have yet to learn that the Director of the Hong-kong Observatory holds the appointment of Censor-General of all scientists in the Further East. Possibly the Doctor's presumption has grown to its present unseemly dimensions on account of the long period of lenient treatment he has received at the hands of the Local Government. At the same time the Hong-kong Executive have now a duty laid upon it, and the community will naturally look for the effective performance of that duty. The worthy and able Directors of the Manila Observatory, who supplied this Colony for years with most reliable storm-warnings from the very cradle of these disastrous storms, need no recommendation from or defence by Hong-kong residents. We owe a huge debt of gratitude to the Fathers for their disinterested labors, and the Government here must see to it that justice is done to them and to their services. If Dr. Doberck has been guilty of a breach of the Colonial Regulations, we presume that point may safely be left in the hands of the Executive, or of the Secretary of State for the colonies. The ill-advised action of the Director of Kowloon Observatory has however, cast a slur upon the government service and the community of Hong-kong. It has also brought about the stoppage of one of the most important aids to our precautions against loss of life and property, both ashore and afloat."

Finally we have a letter from Father Algué published in the "Manila Times" of April 11, which contains the request of the British Colonial Secretary for the continuance of the weather reports and the order of General Otis rescinding the prohibition to send these reports. The Manila Times says:—

The Director of the Manila Observatory has sent us the following letter, which we are extremely pleased to read and publish:—

SIR:—We have received the following communication from the United States Military Governor in the Philippine Islands:—

Manila, P. I., April 3, 1898.

"Father José Algué, Director of the Manila Observatory, Manila, P. I.

Reverend Sir:—The Military Governor directs me to inform you that the following letter has been received referring to the prohibition enjoined upon you in the communication from the office of the Provost Marshal General, February 27, 1899, not to send typhoon warnings to Hong-kong.

"*Colonial Secretary's Office,*
Hong-kong, 28 March, 1899.

SIR:—It having been brought to the notice of this government that in consequence of a request made by the Director of the Hong-kong Observatory to the Chief of the Weather Bureau, United States of America, His Excellency, the Military Governor in the Philippines, has ordered the discontinuance of the transmission of typhoon warnings from the Manila Observatory to Hong-kong. I am directed to state that the request of the director of the observatory in this colony was unauthorized by this government and that the mercantile community have intimated through the local Chamber of Commerce their appreciation of the telegraphic warnings conveyed by the Manila Observatory and the extreme regret with which they would view their discontinuance.

Under the circumstances I hope that the order for the discontinuance of meteorological intimations may be rescinded.

I have the honor to be,
Your obedient servant,
(Sgd.) *J. H. Stewart Lockhart,*
Colonial Secretary."

To the Secretary of the
Military Governor in the Philippines.

The Military Governor desires me to say that it gives him pleasure to remove the cited prohibition, and directs that you send out the typhoon warnings so much desired in Hong-kong as formerly and prior to February 27 last.

Very respectfully,
E. Otis.
Major and Inspector General, U. S. V., Secretary.

The Manila Observatory very gratefully acknowledges the justice done to this institution by the Chamber of Commerce of Hong-kong, the Press and many conspicuous residents of Manila. The generous action taken by the colony of Hong-kong and by the Press and the mercantile community of Manila, will be remembered with gratitude, and in the impossibility of writing separately to all those who have favored us with their testimonials, we wish to convey to every one of them through your valuable paper, our warmest thanks. We don't like to extol our own ability, nor do we pretend to magnify our own work; but notwithstanding this, we trust that the Manila Observatory will prove itself to be in the future, as useful and beneficial to the Colony of Hong-kong and to the Philippine Islands, as it has been up to the present.

I remain, etc. Yours very sincerely,
José Algué, S. J.,
Director of the Manila Observatory.

JAUNTS AND JOTTINGS.

MISSIONARY EXPERIENCES.

By Father Eugene Magevney.

SAINT IGNATIUS COLLEGE,
CHICAGO, ILLINOIS,
August 15, 1899.

REVEREND AND DEAR FATHER,
P. C.

The year just closed has been a busy one for the western missionaries, so busy that many of our engagements had to be carried over to the fall. We are in hopes that the jubilee recently proclaimed by our holy Father, the Pope, will do much to increase our work for the twelve months to come. His voice, as the voice of Christ, has sounded an awakening to the slumberous and a warning to the tardy to arise and profit by a season of special grace and benediction.

Our work for the year began on the fourth of September with a mission at the church of Saint John the Evangelist, Oshkosh, Wisconsin. The parish is in process of formation, and ours was the first mission it had ever had. The church, an ornate wooden structure with stone trimmings, has just been completed, with a seating capacity of about eight hundred. It is built on the auditorium plan and after a style of architecture decidedly rare in Catholic churches. Austin Adams, when asked to characterize it, described it as a near approach to what he conceived to be the "Orthodox Greek." There is no parochial school, though in the matter of education the children are otherwise abundantly provided for. There are five Catholic congregations; two English, two German, and one Polish. The city is full of enterprise and has a population, by the latest census, of 23,000, representing almost every variety of nationality. It is pleasantly situated upon Lake Winnebago, the largest lake within the limits of the State and with an area of 212 square miles. Though it is an extensive grain market and has considerable local trade, yet its chief industries are planing mills and furniture factories which give employment to well-nigh 3000 individuals many of whom are Catholics. The Fox River divides it north and south—the northern

portion belonging to the diocese of Green Bay; and the southern, in which our mission was held, to the Archdiocese of Milwaukee. The spot upon which it is built is historic, and fraught with a wealth of memories for the Jesuit. It was across this lake and up this river that Marquette and Joliet in 1673, between the rice fields and virgin forests that lined the shores, guided their two birch-bark canoes on their perilous journey into the heart of the boundless and unexplored continent beyond.

"The name of this town is a mouthful to pronounce," I said jokingly to a party one day.

"So it is, father," he replied, "but it isn't half as bad as Kalamazoo or Michilimackinac;" and he actually seemed to take consolation from the fact. I noticed during my stay what I had never observed anywhere else—a complete absence of tramps and beggars.

"How is it," I inquired of the pastor, "that there are no 'hoboes' in this town?"

"Because," he answered, "we legislate severely against them. Wisconsin has passed a law forbidding promiscuous begging but leaves it to each county to enforce the law to the extent and after the manner it sees fit. Winnebago county, of which Oshkosh is the seat, and a few others apply it rigidly. A refuge for all such indigent persons has been built a few miles from the city, and is popularly known as 'Tramps' Home.' An appropriation of twenty-eight hundred dollars is annually made to keep it in operation, out of which the superintendent draws his salary and pays all the current expenses of the institution. The fewer inmates he has, of course the fewer the expenses and the more he can keep, as he is entitled to whatever is over and above. It is to his interest, therefore, to have as few boarders at the 'Home' as possible. Consequently, that they may carry away with them a vivid recollection of their experience, he makes them work very hard on the public roads and elsewhere for the support they get. As a result, it has never been found necessary to imprison the same individual twice, while the average number of inmates seldom exceeds four or five."

It is a good scheme, and in practice seems to work admirably, at least in Winnebago County, where, thanks to its efficacy, "meandering Mikes" and "wandering Willies" are as few and far between as snowbirds in June.

From Oshkosh we went to Marshall, Missouri,—a drowsy little country town with neither past nor future to talk about. It is situated in Saline County, the banner county of the State, and so-called from the salt springs which

abound and are extensively patronized for their medicinal properties. The population numbers five thousand, very few of whom are Catholics. The church, a handsome brick structure, is supported by farmers living in the vicinity and counting in all about two hundred families. We heard five hundred confessions and gave four hundred and twenty-five communions. In Marshall, as in many of the settlements of north and south-western Missouri, Protestantism is rife and rank, but its antagonism to the truth is more the result of ignorance than of malicious bigotry. Missions to non-Catholics, I think, if properly conducted and shorn of the nonsense which, in too many cases, has recently brought them into disrepute, would do an immense deal of good in their midst. They are eager to learn and deferential, as was evidenced by the multitudes that thronged the church, frequently to the inconvenience and sometimes even to the exclusion of Catholics. Seats were free and the whole town had been invited, so it was simply a question of who would get there first. On the night of one of the lectures five Protestant ministers attended. Frequently after the services non-Catholics would call at the residence to meet the missionaries, while the papers had many and most favorable comments upon the work we were doing. As usual we announced the Papal Blessing for the concluding evening.

"That will fetch them," remarked an intelligent non-Catholic to me the next day; "they have'nt the remotest idea what a papal blessing is—whether a sea-monster from the Philippines or something running wild in the Ozark Mountains and imported for this special occasion."

It happened as he surmised. They crowded the aisles and were turned away from the doors. They had come in eager expectation of being introduced to something unusual, they knew not what—adorned possibly with horns, hoofs and a tail. The pastor of the church is an Irishman of the old school and was educated "to home;" or, as he expressed it; "I am a far dooner, from Tyrone." There is one convent, conducted by the Sisters of Loretto, from Kentucky, with an attendance of fifty or sixty which they consider very good. There are no industries as far as I remember—not a single factory in the town. It is simply a depot for the shipment of farm products from the immediate neighborhood. I arrived early in the morning after a heavy rain that had continued all night. At the station there stood a solitary vehicle hitched to four white horses. As I was the only passenger, I wondered what the four horses were for, and whether it were possible that I had

been mistaken for some person of distinction—Dreyfus, for instance, or Paty-de-clam. At all events, I would probe the mystery.

"Why in the world," I asked of the driver, "are so many horses necessary in this omnibus?"

"Because," he replied, "the streets of the town, not one of which is paved, would otherwise be utterly impassable after a rain, so deep and so tenacious is the mud."

It was a fact, and at my journey's end I remarked to him:

"These are the muddiest streets I have ever beheld."

"Oh!" he said, somewhat jauntily, "this is'nt much. At certain seasons of the year, especially in early spring, we can beat it all hollow. The roads are so impassable then that no vehicle at all can reach the depot not even with four horses to drag it."

"In that case," I went on to ask, "how do visitors at the hotels manage to make out?"

"They have to foot it," he answered, "to and fro, and their baggage is taken on wheelbarrows."

The city fathers have been considering, for a long time, the advisability of doing something to improve the streets, but have always wound up by doing nothing. Their motto seems to be, *festina lente*. The farthest they ever got was to collect six hundred dollars a few years ago for the purpose; but, scarcely were they counted and laid aside, when some one, with the peculiar genius of a Chicago alderman, passed that way and the money has never been heard of since. This discouraged them and they seem determined now to leave bad enough alone.

The negro is almost as ubiquitous in Marshall as the mud—and he is the real, good, old, southern article. They had been holding a camp meeting for several weeks prior to our coming, but the rain drove them to cover, so that when we arrived they were "getting religion" in a little "gospel shop" about a square away from the church. The "process" lasted until two or three o'clock in the morning, and such tumultuous exhibitions of fervor bordering on frenzy the man in the moon never looked down upon in all his life before. They were presided over by a colored evangelist who came heralded as the great "Sin Killer from Texas," and who brought with him letters of the highest recommendation from the Sheriff of Houston. He "wrastled" every night in public with the devil, after which interesting performance the hat was passed around while the choir sang "Gather in the Golden Sheaves." As their exercises began just about the time when our services were ending they caused us no inconvenience whatever. On the

contrary, it was quite a treat, far into the silent night, to lie awake and listen to their inimitable singing, as their sympathetic voices flooded the air with the echoes of "Shine On" and "Climbin up de Golden Stairs."

One of the largest missions during the year was at All Saints' Church, Chicago. We devoted to it the first two weeks of Lent. The parish reckons over fourteen hundred families, with nine hundred children in the parochial schools and several hundred more in reach if buildings could only be procured for their accommodation. To meet the demands which would certainly be made upon us, Father Livingstone, one of the tertians, was sent to assist. His valuable services in the pulpit and confessional were very much appreciated by everybody. There was a nightly attendance of seventeen hundred, while the church was crowded at the morning Masses. It was a gratifying sight to see how well the League of the Sacred Heart had been organized and conducted. There are over six hundred Communions every first Friday. We began during this mission to distribute pictures of the Sacred Heart with the promises made to Blessed Margaret Mary, as souvenirs and incentives to devotion. Since then we have given out about forty thousand. It's a little thing, if you will, but, where the grace of God is working, as every priest knows, it frequently requires only a trifle—the merest pebble in the stream—to turn the tide of life and destiny into new and most unexpected channels. Right Rev. Edward Dunne, D.D., the present Bishop of Dallas, Texas, was, for a long time, pastor of the church, with Doctor McGavick, the auxiliary Bishop of Chicago, as his assistant. Seven thousand confessions and nearly six thousand Communions crowned our labors.

A gentleman of the parish called one day upon one of the missionaries. He was accompanied by two others whom he introduced as friends from the Far West. One was from Iowa, the other from South Dakota. They had come on business and had asked their Chicago acquaintance to show them the sights of the big city. With an eye to their spiritual necessities first, he assured them that one of the most interesting spectacles was the mission that was going on at All Saints' Church, and urged them to come and make it by all means. They accepted the invitation, and casually stepped in to see one of the fathers. After a few moments of conversation, the missionary discovered that, although they were both Catholics, neither of them had been to his duties for years. One of them, the lad from Dakota, had been away from the sacraments for seven years. Before parting

with them, therefore, the father extorted from both a promise that they would make their peace with God and receive holy Communion during the mission. One, however, the Dakotan, assented on condition that the priest would afterwards give him a written statement to the effect that he had done so.

"You see, father," he explained, "my old mother in Dakota has been pleading with me for years and years to go to my religious duties, and all this time I have been utterly heedless of her solicitude for my welfare. Now that I have determined to change my life I want her to know it, and, that she may not be able to doubt my word, I would have you certify to the fact over your own signature. I am sure it will make her supremely happy, and I want her to be a part-sharer in the joy which I feel is in store for me."

The father promised, and next morning after the Mass, at which he received, the letter was given him and he went his way rejoicing.

Our next lenten mission was at Saint Patrick's Church, Joliet, Illinois. It opened on the fifth and closed on the nineteenth of March and was well attended throughout. Saint Patrick's is the oldest church in the diocese of Chicago. On its earliest records is found the name of Maurice de Saint Palais, subsequently Bishop of Vincennes but at that time doing missionary work in the vicinity of Chicago which was then dependent upon the diocese of Vincennes. Bishop Bruté used to ride on horseback to Joliet, a distance of nearly two hundred miles, to make his episcopal visitations, and his name is found on the list of contributors to the building fund of the church still preserved in the archives of the parish. At present, the Catholics numerically are about half in a population of thirty thousand. They have five churches; three English, one German, and one Slavonic, or Austrian as the people call it. There are two academies in the city, one conducted by the Ladies of Loretto, from Canada, the other by Sisters of the Order of Saint Francis. Both are doing well in the matter of attendance. The name of the city originally, as I gathered from some of the earliest documents and oldest inhabitants, was Juliet and not Joliet. The change was made sometime in the "forties," exactly when or why no one knew. As might have been expected, since this was the case, Romeo is not far away, it being the name of an old-time settlement about eight miles off. At present, Saint Patrick's congregation numbers three hundred families. The first entry in the parish register is dated November 23, 1838. Some of the later ones make very interesting reading and afford a strik-

ing illustration of how "times change and we change with them." What, for instance, would a *fin-de-siecle* pastor, in control of a large church and comfortable bank account, think of the following diocesan regulations upon the subject of funeral perquisites. I quote *ad litteram* and from the quaint original.

"Church and Clergy Tariff
Prescribed by the Rt. Rev. Bishop of Vincennes to be Kept in his diocese.

In places which are the residence of the pastor, and whose population amounts to or exceeds 1200 whatever the number of Catholics may be there will be two classes. The distinction between both will be fixed by the respective pastors, according to what they can do being to consist chiefly in the number of lights around the coffin and the altar, in the solemnity of the service, in the number of officers employed, etc. In places, poor people shall have an equal right to the second class with those that are able to pay for it.

1st Class: For the church $2.00; For each knell 6¼ cents; To the officiating priest $1.25; To the assistant priest 75 cents; To each other assistant clergyman 50 cents; For a high Mass 75 cents; For a low Mass 50 cents; For the singer 25½ cents; For each clerk 12½ cents; To the sexton for each knell 6¼ cents.

2nd Class: For the church $1.25; For each knell 6¼ cents; To the officiating priest $1.00.

Masses as in the first class. For the singer 12½ cents; For each clerk 12½ cents; For the sexton for each knell; 6¼ cents.

Funerals of children, but one class, the same for all and everywhere. For the church 50 cents; To the priest 50 cents; Bell ringing as above.

N. B. The Right Rev. Bishop strictly forbids that any fees whatever be charged either for the administration of baptism or for dispensations of what nature soever they may be. As for fees that might be asked for the celebration of marriages, the bishop has not yet come to any conclusion.

Vincennes, May 1, 1843.
(Signed) *Aug. Martin,*
Vic. Gen."

The second week of the mission had scarcely begun when I was taken to the penitentiary—only on a visit, of course, —and given an opportunity of seeing the workings of what is recognized as one of the most perfect penal systems in

the country. It is so perfect that I think it borders on cruelty. There are fourteen hundred men and eighty-six women confined in the institution. At least one-third of them are Catholics, who are allowed to receive all the ministrations of their holy religion. The women are granted a half-hour's recreation daily. The men are never permitted to converse with one another save on the fourth of July when two hours of general recreation are conceded. The prison library, for the exclusive use of the prisoners, contains seventeen thousand volumes. I asked to see the catalogue and was pleased to observe a large number of edifying and even pious books on the list. Nearly all of the inmates, non-Catholic as well as Catholic, assist at Mass whenever it is said, so glad are they to get out of their cells in which they would otherwise have to remain penned, two by two, all day Sunday. Ranged around the chapel are fourteen elevated platforms upon which as many guards sit with a small arsenal of guns and pistols near at hand to quell any possible outbreak. I was told that their presence is very conducive to recollection and devotion. The penitentiary of Joliet was the first in the United States to adopt the Bertillon System of Identification. As the gentleman who had us in tow was in charge of that department, I expressed a wish to have the system explained by actual illustration. He consented most willingly, and we were accordingly invited into his office where the late arrivals, or "new fish" as they are dubbed, are brought, as soon as they have passed through a preliminary polishing up in the bath-room and the barber shop. A convict was summoned—a spry-looking young fellow about twenty years of age. He wore a suit striped from head to foot which made him look as though he might be distantly related to a Zebra. In perfect silence and with downcast eyes, as the law demands, he went through the ordeal with the automatic precision of an eight day clock. We remained until noon to see the prisoners filing in to dinner. It is a novel sight. They are allowed to carry to their cells, where their meals are taken, as much as they desire and their food is fresh and wholesome. This I know from actual observation, as I requested and was permitted, when passing through the kitchen, to taste whatever was on the bill of fare. What they do not eat, they must return. Should they fail to do so and waste any of it, their allowance is curtailed at the next service. Our guide invited us to dine with the officers of the institution, but we declined, at the same time thanking him for his courtesy.

It was Saint Patrick's Day in the Morning, and towards

the close of the mission. I had just finished Mass and was divesting, when who should step into the sacristy but a venerable son and client of the great saint. Doffing his hat and approaching me with all seriousness, he inquired:—

"Are you Irish?"

I answered that I was slightly inclined that way.

"Then allow me, father," he continued, "to present you with this bunch of shamrocks which I received the other day from Limerick. Keep it, and whenever you look at it, it will remind you of your native land."

I accepted his little gift; but rather than disillusion him or mar the solemnity of the presentation, I refrained from telling him that my native land was no where near the Liffey or the Shannon, but, instead, was on the banks of the great Father of Waters — or, in the beautiful words of the goober-pea poet:

> "Away down South in the land of cotton,
> Cinnamon seed and sandy bottom."

"Are *you* Irish?" I then asked of him.

"Faith, and I am," he replied.

"May I ask your name?" I continued.

"You may," he said. "It is one of which Brian Boru himself could well afford to be proud. Me name is Michael . Patrick . Kilkenny."

My stay in Joliet gave me an opportunity of visiting the County Farm, some distance in the country. It is a Poor House and Insane Asylum in one. Some of its inmates are Catholics and it is attended regularly by the pastor of Saint Patrick's. It was a viciously cold day. The snow was falling and the wind was at a gale. In spite of this fact, the steam in the building had not been turned on, and the shriveled and shivering occupants were huddled together in corners making what efforts they could to keep warm. The first cell we entered was occupied by an old man, to see whom was the chief purpose of our visit. He had been anointed a few days before, and was now unconscious and dying. His room was as cold as an iceberg, and stripped of every vestige of furniture save the bed upon which he lay and one chair which stood near his head and upon which had been left—to hasten his demise, perhaps—a crust of bread and an oyster-can filled with a half-frozen, slimy mixture which was intended to represent coffee. There was not a single attendant in the room, and the snow was literally being driven in upon the floor through the loosened windows. As he had received all the sacraments and had lapsed into an unconscious agony, nothing remained but to

say a few more prayers and bestow the blessing *in articulo* which was done. We then retired leaving him to die in utter destitution and desertion. And this barbarism goes by the name of "public charity." I was informed that the warden of the establishment, who was a former jail-keeper in the Joliet penitentiary, is allowed to pocket whatever he can save, or "shave" as they express it, from the appropriations, which will sufficiently account for his love of economy at the expense of humanity.

We passed from cell to cell. In one we met an interesting character, known among his companions as "the doctor." He is very old and has been stone-blind for the last fifteen years. He seems to have possessed a phenomenal memory in other days, and though uninstructed has done a great deal of private reading, especially of the scriptures, large portions of which he still knows by heart.

"Of the Four Gospels," he said to me, "I remember only 'flying passages;" but of the Book of Wisdom I can recite for you, if you wish, the first nine chapters *verbatim*."

I thanked him for his kindness, but declined the offer as our time was very limited. A few weeks previous, it seems, the pastor had brought him Communion, but, through some unavoidable delay, had kept him fasting until half-past eleven.

"Did you not find it hard to fast so long," I inquired.

"No, father," he answered in surprise. "For the sake of that heavenly food, I feel as though I could fast eternally. It is the pledge of my resurrection, and I am living now only for the resurrection."

Thereupon, yielding to his propensity to quote scripture, he swung off into the sixth chapter of Saint John, repeating verse after verse and closing eloquently with the words: "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up at the last day." We next visited the section for the insane, and it was laughable to observe that while their more sensible brethren were standing about trembling with cold and at a loss to know what to do, every single lunatic in the building had gone to bed to keep warm.

"Not such big fools after all," I remarked to my companion.

Ten days were given to the mission in Louisville, at the Church of Our Lady, Portland. The parish is an old one numbering at present two hundred and twenty families, amongst which are to be found names already become historic in the Catholic annals of the State. We felt, in spite of the hail-storm that greeted us, that we were again in

"the sweet sunny South." There was something lightsome in the very atmosphere and especially in the hospitality of the people whose "miscellaneous and unanalytical courtesy," as Opie Read styles it, made us feel delightfully at home from the start. The weather continued wretched for the first few days, and told very perceptibly upon the attendance. On Tuesday, however, it brightened up and a crowded church was the regular thing until the end. An academy and a parochial school, both in charge of the Lorettines, provide for the educational needs of the neighborhood. We heard thirteen hundred confessions and distributed one thousand Communions. During our stay we received application for three additional missions next year, which we readily accepted, both for the good that may be done as also for the opportunity which it will afford us of spending four more agreeable weeks in the company of our genial friends, the "Corncrackers."

"How is it," I asked of a wag one day, "that nearly every man in your State enjoys a title of some kind or another?"

He was equal to me and to the question.

"Well, father," he said gravely, "the answer to that question is easily given. You see, it is just this way. Every Kentuckian is one of nature's noblemen and if he has not inherited a title, he is privileged, whenever he sees fit, to assume one."

"Have you a title?" I asked tentatively.

"Yes," he replied, "I have. Amongst my friends I am known as 'Governor.'"

He then went on to recite for my amusement some verses which he said he had recently memorized from a paper. They were so touching that I asked him to jot them down for my future reference. He kindly consented to do so, and taking a lead-pencil and a piece of paper from his pocket, he scribbled the following simple but pathetic lines:—

"Kentucky, O Kentucky,
I love thy classic shades
Where the joys of Summer linger,
And the blue-grass never fades;
Where the mocking-bird is singing
'Mid the flowers so newly born,
Where the corn is full of *Kernels*,
And the *Colonels* are full of corn."

But gratifying, as it naturally is, to be associated, if only for a week, with Colonels, Brigadier-Generals, and Governors, there was a still greater distinction in store for me. I was to meet and for over an hour converse with a "King"

—the only specimen of royalty, I presume, on this side of the Atlantic. It was the last day of the mission. I was just bidding adieu to a party on the threshold when who should come up the front steps but a colored gentleman, or, as they would call him in New Orleans, a "nigger."

"That man," remarked my visitor, pointing to the negro, "is a King."

As it was the first time in my life I had ever met a King, I put on my handsomest and made a profound salaam, at the same time inquiring what his errand might be and what I could do to oblige him. As I conversed with him I noticed that his features were larger and ruder than those of the ordinary southern "darkey," while he spoke English with a broken French accent, which made me at first suspect that he was a Louisiana "gumbo." He was intelligent, well-informed, quite interesting, and as black as midnight.

"I am a Catholic, father," he began, "and have been attending the mission from the exercises of which I have derived a great deal of spiritual profit. Hearing that you were to leave and, moreover, having a little business to transact with the pastor, I thought I would call this afternoon to pay my regards to the missionaries and ask them to accept, as a slight token of my appreciation of all they have done for me, this bottle of first-class Catawba wine."

Here he handed me a package. Needless to say, I accepted it, feeling as I did that I was already basking in the sunshine of royal favor, and mindful of the suggestion of the past that in the affairs of life there is a tide which, taken at its flood may lead to glory. What may come of the friendship of a King, mused I with myself, no man can tell. Accordingly, I drew my chair a little closer to his Highness, thanking him, as I did so, for his gift, and remarking that the pastor who was out, would not be in for two or three hours, but that if I could be of any service, his Majesty had only to command me.

"You can not, father," he replied. "The pastor has my case in his hands already. It is simply this. 'Unfortunately I was married outside the Church and by a Baptist minister. I am now arranging to have my marriage righted and my wife baptized as she is very anxious to become a Catholic. The pastor and I have talked over the matter before, and I will call again to see him on the subject sometime when he will be at home.'"

A few more words upon generalities having been exchanged, he rose to go, and we both had reached the front

door when it occurred to me to ask him why it was that he was called a King.

"Why do they call you a King?" I inquired.

"Because I am one," he replied. "I am an African King. My name is Cohanda. My people are the Upper Kaffirs; and my dominion is in the Transvaal."

As my curiosity was aroused by these statements, I invited him to step into the parlor again for a few moments more of interview. He showed no disposition to parade his history; evidently had no ax to grind, and simply answered to the questions which I put him. I plied him with these for three quarters of an hour. The answers elicited were always prompt and never contradictory; and woven together, make up a story which, even if "too strange to be true," is interesting none the less for the ingenuity with which it has been pieced together. Some may doubt it. I certainly saw no reason to do so, even after my long conversation with him. In an off-hand way and simply in response to direct questioning, he gave me substantially the following account of himself and of his checkered career. He was born in South Africa and there remained until the age of thirteen, when, with the permission of his father, the King, he was taken by Lord and Lady Ammondale, who were visiting at Cape Colony, to England to be given all the advantages of a liberal, continental education. They treated him as an adopted child and member of their own family. A private tutor was first engaged, and when sufficiently instructed and old enough, he was sent to Oxford for the completion of his studies, first in the under-graduate course and later in the department of medicine in which he continued for three years. His father's unexpected death necessitated his recall to his native land to assume the reins of government as chief of the Upper Kaffirs.

During his stay at Oxford he made the acquaintance of several students from Paris. Most of his vacations were spent in their company and at their homes in the French capital. It was during these visits that he learnt French, and acquired that knowledge of the Catholic Church and of her doctrines which eventually led to his conversion. He was baptized in the Cathedral of Notre Dame. All in all, he remained abroad for fourteen years, returning home at the age of twenty-seven. He had been governing his people about three years, when the World's Fair opened in Chicago, and negotiations were entered into for the purpose of inducing some of his tribe to come to America and put themselves on exhibition. He himself with forty others came and for six months disported themselves on the Mid-

way Plaisance, in good old African fashion, for the entertainment of the passer-by. He had been prevailed upon to bring the "crown jewels" with him, two of which, a diamond bracelet and necklace were particularly valuable having been heirlooms in the royal family for generations. So precious was the consignment that to safeguard the stones the management classified them with the Kimberly Diamond Mines exhibit from South Africa. Their value was appraised at fifty thousand dollars, while he, for other than intrinsic reasons, would not have sold them for eighty thousand. When the Fair was ended, all of his party, with the exception of himself, returned home. He, upon the instigation of two Englishmen from New South Wales, whose acquaintance he had made during the Fair, concluded to remain a few months longer and see a portion of the country. Notwithstanding the fact that he knew but little of his companions, he joined them for an extended tour through the States, but had been out only a few weeks when they deserted him at Maysville, Kentucky, after having fleeced him of six thousand dollars—the proceeds of the Midway entertainments—as also of his bracelet and necklace and other valuables.

Whatever money he had left or could raise, he spent upon detectives, who for more than a year were in pursuit of the robbers, without, however, succeeding in overtaking them. That left him penniless in Louisville into which city, in the meantime, he had drifted and where, under an assumed name, he has been living ever since. After the humiliation to which he was thus subjected through his own stupidity, and especially without the family jewels, which he had lost and whose loss meant degradation, he did not consider it safe to return to his people. He saw no way of redeeming his mistake and simply concluded to make the best of the situation. Accordingly, he married and settled down and expects to pass the rest of his life among the Bourbon nobility of Kentucky.

"Have you any documentary evidence to show in proof of all you have been telling me?" I inquired, when he got through.

"Plenty of it at home," he replied. "Here I have only this one letter recently received from my lawyer in London through whom I negotiated all my financial matters. It was written in answer to a request for a further advance of money, which, I hope, will soon be forthcoming, and with which I will be able to resume, if not altogether too late, my search for the miscreants and the treasures of which they have despoiled me."

After fumbling in his pocket for a few seconds, he produced the following communication.

London, England, Dec. 15, 1898.

To His Majesty Cohanda:

Yours to hand dated December 1. In reply will say that you can not get any money until March as you did not reply to our note of November.

Your agent draws your money and invests it. We can let you have 130 lbs on your other money if that suits you. Copy this letter and send it to P. D. Brown and he will send your money.

Your cousin Lobengulla was over here. He will send you your diamonds at the same time.

Yours most respectfully,

Wm. Adams & Bros.,

Barrister.

D. Peterson, Agent,

Bow Street, London, England.

I returned the letter and tried to console him by a few platitudes upon the instability of thrones and sceptres, and by expressing the hope that he would one day be restored to the government of his people; at the same time intimating that when that day arrives he should not be altogether unmindful of old friends in foreign lands.

We were asked by some of the congregation to bless the babies of the parish. Though not our custom, still, for the good that might come of it, we consented to do so. Easter Monday afternoon at four o'clock was the day and hour fixed for the service, and all the babies, not merely of the parish but of the entire city, were invited to attend. Nearly five hundred accepted the invitation and brought their mothers or nurses with them to keep them company. It was an ideal afternoon in spring—full of balm and sunshine. The sidewalks and vestibule were crowded with infant carriages, while the church itself was thronged with "popsy-wopsies" of all ages, sizes, and varieties of lung power. Such squealing and "crowing" and kicking I had never witnessed. And yet, I could not but think that what to us was an intolerable discord, to the ears of our Divine Lord upon the altar was doubtless a symphony of the most perfect praise;—*Ex ore infantium et lactentium perfecisti laudem.* Father Boarman undertook to make a few introductory remarks, but never got farther than the opening sentence, as his voice was completely drowned in the prevailing din. A general blessing was first given them, after which they were brought to the railing where each one was blessed and prayed over singly. I met one of the tots—a little boy still

in dresses and just learning to talk. He was putting a tiny, metallic statue of Saint Joseph into a wee pocket-book, the first he ever possessed.

"Why do you carry Saint Joseph in your pocket-book," I asked of the midget.

"Because," he said lisping and gazing at me with his clear, bright eyes, "one of the 'kids' told me that if I always carried Saint Joseph in my pocket-book, I would never 'get broke.'"

Some of our other work during the year may be summarized as follows: a two weeks' mission at Our Lady of Mount Carmel, and Saint Pius' Church, Chicago; at Saint Patrick's, Kansas City, Missouri; at the Church of the Sacred Heart, Omaha, Nebraska; at Saint Patrick's, Decatur, Illinois; a one week's mission at Saint Mark's and the Church of the Presentation, Chicago; at Saint Patrick's, Lake Forest, Illinois; at Saint James, Le Mars, Iowa; at Saint Augustine's, Jeffersonville, Indiana; and at the Church of the Sacred Heart, Dalton City, Illinois. The missions given—twenty in all—represent in the aggregate and approximately 27,600 confessions, 21,542 Communions, and 290 adults prepared for baptism or first Communion.

What pleased us very much during the mission at Saint Pius' Church was the school, which, without question, is one of the most thoroughly equipped and perfectly managed parochial schools we have yet visited. Its success is due to the unflagging interest taken in it by the pastors and the sisters who have it in charge. There are a few over eight hundred children in attendance with not more than thirty in the whole parish going to the public schools. As they keep constant tab on the young folks by frequent and diligent canvas from house to house, they are able to speak with a precision and certainty which are in refreshing contrast with the vagueness begotten of the shilly-shallying tactics in vogue elsewhere. That even the few living at a distance might have no excuse for non-attendance, a branch school was begun and now has on its roll about one hundred and forty. The best feature of it all is that the mental training given the children is fully equal, if not far superior, to the material equipment. In view of the crisis through which the parochial schools of the country have gone in the past ten years and which, in spite of the reaction in their favor, has done an immense amount of harm, it is delightful to see the care taken of our Catholic children in this and similarly conducted schools. Would that this zeal were universal! Unfortunately, as our daily experience upon the missions teaches, it is not so. With all the ad-

vantages of Catholic environment, thousands of our children are being lost to the faith through the criminal neglect of parties who prefer to be guided less by the dictates of conscience than by the clamorous nonsense of individuals whose wild vagaries, even upon vital subjects, are but too frequently mistaken for sound and trustworthy theories. The situation, it is true, is on the mend, but the process of recovery will be a long and a slow one. It is a subject of congratulation, however, to know that the triumph will eventually be complete. Hereafter, said his Grace of Philadelphia at the recent jubilee banquet in honor of Bishop McQuaid, no priest in the United States need consider himself as even eligible to the mitre unless he has first put himself on record as a champion of the parochial schools. A sentiment which, I was told by one of the guests, was loudly applauded by the fifteen or twenty other bishops present and by none more roundly than by the Apostolic Delegate himself.

Our mission in Omaha was held at the coldest season of the year. At no time did the mercury rise above zero, and once it dropped so low that it could'nt be found for several days. When we arrived a "blizzard" was in possession of the town, but the warm reception given us by Rev. Father Rector and his charitable community made ample amends for the cold treatment we received at the hands of old Boreas. The Church of the Sacred Heart, where the mission was given, is a small, temporary, frame affair, representing the nucleus of a congregation just organizing. The development of the parish may be very gradual, but its site and prospects lead one to suppose that with time it will become one of the most flourishing in the city. The mission opened with solemn high Mass, the Vicar General officiating in the absence of his lordship, the bishop. The attendance was all that could have been expected in view of the weather. Several sodalities were started and are now doing splendidly. We heard about eight hundred confessions and distributed almost as many Communions.

One of the latest missions of the year was that at the Church of the Sacred Heart, Dalton City, Illinois. To help things along, the choir of Saint Patrick's Church, Decatur, assisted by some professional talent, volunteered a special musical program for the opening night. They came in omnibuses a distance of eighteen miles—a party of over sixty. It was all arranged before we arrived and had the effect intended, which was to attract the non-Catholic as well as Catholic portion of the city. It was announced Sunday morning in the various Protestant churces, that all

were invited to the opening of the Catholic mission, and consequently that there would be no services in their own churches that night. They were all on hand, ministers and people, and were perfectly delighted with what to them was new and instructive—though, it must be confessed, that a sermon upon the "end of man" did seem to me to fit in strangely with Millard's Figurative Vespers as a prelude. But missionaries can stand anything. They never lose their equanimity. They are no more disconcerted when they hear "Home, Sweet Home" sung as an offertory piece at a funeral Mass, than they are when they see acolytes, in surplice and cassock, taking up the collection with soup-plates instead of boxes or baskets.

After the work at Dalton City, Father Boarman and myself parted company, he to open a mission at Macon, Illinois, and I one at Trowbridge, in the same State. Trowbridge is neither a city, town, village, or hamlet. It is simply a jumping-off place on the "Clover Leaf" line between Saint Louis and Toledo. Trains stop there only when flagged. About forty families go to make up the settlement which is composed exclusively of farmers. It is attended every two weeks by a priest who lives about six miles away. Owing to difficulties between the congregation and the bishop, the church was recently under an interdict and closed for an entire year. A reconciliation was eventually effected and for the last few years things have been proceeding smoothly, though the old feeling of revolt against authority is still more or less active in their midst. It was to meet this spirit of insubordination and, as far as possible, set it to rest, that the mission was asked for. With very few exceptions, all went to their duties. I called, at the request of the parish priest, upon the leader of the malcontents, and, after an interview of an hour, succeeded in making him promise to attend the exercises of the mission and make his peace with God. He kept his promise and not only went to confession and Communion himself but brought his entire family with him. The moral effect of his reconciliation was great and proved a source of no little joy to the other members of the congregation.

The first mission ever given in the place was by Father Weninger very many years ago. He is still remembered by the old folks and spoken of as a saintly and eloquent man. The little church stands in the heart of the woods. There is no residence for the priest. Accordingly, during my ten days' stay I lived in the nearest farm house, where everything was done by my charitable host to make me feel as comfortable as possible. The best room, of course, was

given me. The most conspicuous article of furniture in it was the bed which, to say it truly, was "fearfully and wonderfully made." Upon analyzing it, I found that it was composed of the following constituent parts:—a heavy mattress stuffed with corn-shucks and surmounted by a feather bed nearly two feet thick; over all this were two heavy blankets, one quilt, two sheets and a counterpane, add to which a bolster and two pillows stuffed with feathers. It made me perspire to look at it—the more so as the thermometer had registered ninety degrees in the shade that same afternoon. After a little parleying, I prevailed upon my hostess to remove the superfluous covering—enough, I assured her, to melt a man in the Klondike. She consented, though somewhat reluctantly, but drew the line resolutely on the feather bed.

"Please try it, father," she said imploringly, "we country people look upon feather beds as luxuries and use them the whole year round."

Not wishing to offend her, for she was as good as gold I told her that I would try, and so I did. But, if I live till the age of Methuselah, I will never try another, since I am now satisfied that they are by all odds, at least in the summer time, the hottest things on this side of Tophet.

More than one occurrence during my stay, may be cited as illustrative of the faith and simplicity of the people. Conformably to our general custom I had blessed some Saint Ignatius water for the congregation, and announced from the altar that it was to be found in the sacristy and that those who wanted it could take it. An old lady came up to me shortly after to inquire if she might drink some of it.

"Certainly," I answered; "no matter how taken, it is bound to do good."

The day following, I met her hobbling out of the church.

"Did you drink any of that Saint Ignatius Water?" I asked.

"Glory be to God, your Reverence, I did," she replied. "Last night, before retiring, I took a mouthful of it in the name of the Father and of the Son and of the Holy Ghost and have been 'falin firshstrate' ever since."

Upon another occasion, when entering the sacristy, I saw an old man with the bucket of Saint Ignatius Water high in air regaling himself with its contents.

"What are you doing?" I said with apparent indignation.

"Only taking some Saint Ignatius Water, as you told us to do," he rejoined complacently.

"Yes," I replied, "but I told you to take it in a bottle and not to drink it from the bucket."

"I know you did, father," he continued, "but as I stood in need of a great deal of it, I thought I would go where I could get the largest supply. And I drink it because I believe that what is good for the outside is good for the inside."

The proposition needed distinguishing, but I let it pass.

"So it is," I added, "provided it is taken in a spirit of faith."

"Faith?" he said, as he assumed an air of unusual importance, I can assure your Reverence that I have the faith that moves mountains."

As there were no mountains in the vicinity it was impossible for me to verify the truth of his statement by actual experiment. So I took his word for it, and told him, in future to help himself to the water as liberally as he pleased and in any manner that best suited his convenience.

One morning while preaching I was very much disturbed by a strumming noise which I thought was in the church—some absent-minded boy, perhaps beating a tat-too on a bench.

"Stop that noise!" I shouted emphatically, at the same time looking in the direction whence it came. I then resumed my sermon only to be immediately interrupted by its recurrence.

"Will you please stop that noise?" I repeated somewhat louder and more emphatically.

Thereupon the women and the children looked at one another askance and began to titter; while an old granger, who occupied a seat in the front pew and saw my dilemma, crept cautiously to the gate of the sanctuary from which I was preaching and whispered to me, with a great, big, "countryfied" grin on his face:

"It is'nt anyone in the church, your Reverence, who is making that noise. It's a woodpecker on the roof."

That settled it. Nothing remained for me to do but to go on with my discourse in spite of Mr. Woodpecker's uninterrupted applause. Later in the day, one of the boys presented the red-headed nuisance with a load of shot which brought his rubby-dub-dub to a speedy, if mournful close.

On one of my afternoon strolls through the woods, I met a little farm lad, about fourteen years of age, driving the cattle home and whistling merrily as he went: "There's a Hot Time in the Old Town To-night."

"Good evening, my child," I said to him as he approached.

"Good evening, father," he said, in reply, at the same time reverently tipping an ancient straw hat.

We conversed for some minutes. Finally, I said to him:

"My little friend, when you become a man, what would you like to be?"

Without a moment's hesitation, he answered:

"A sailor, in the United States Navy."

"Do you think you will ever be able to 'get there?'" I continued.

"I hope so, father," he said. "Upon the suggestion of Admiral Schley, I recently applied to the Navy Department for a list of qualifications which was very kindly forwarded. I will do my best to comply with them as I grow up to be a man."

"So you have been corresponding with Admiral Schley, have you?"

"Yes," he said, "I wrote him two letters and he answered both of them. To-morrow morning when I go to Mass I will take the answers with me and show them to you."

He kept his word, and next day handed me the autograph letters of the admiral, of which, naturally enough, he is extremely proud. As side-lights upon the delicate and more sympathetic features of a celebrated character, they are worthy of reproduction. The first was written in answer to the boy's request for a button worn by the admiral during the siege of Santiago.

The Everett,
Washington, D. C., April 2, 1899.

My Dear Little Friend:

I wish I had a button to send you, but I have had so many requests for buttons that I have completely run out of them. Your letter so interests me that I will always keep it to remember one who watched me last year when so much depended upon the brave fellows under my command. And I am so glad that we were able to meet expectations everywhere in defending our country, as you will have to do when we are all gone. Thank you so much for your nice letter, and believe me always,

Very respectfully yours,
W. S. Schley.

The second was written in reply to a request for information as to how to get into the Navy.

The Everett,
Washington, D. C., May 6, 1899.

My Little Friend:

The only way to Annapolis or West Point is by appointment through the member of congress of your district. To be eligible you must be between the age of 15 and 20 years, physically sound, and rather well up in preparatory studies. Application to the Navy Department will secure yon the regulations governing such matters and will give you full information regarding admission to Annapolis; and to the War Department for admission to West Point.

Very truly yours,
W. S. Schley.

On the day of my departure, the little fellow came into the sacristy after the concluding devotions and asked me to pray for his intention, which was that he might one day become a gallant sailor boy in the service of Uncle Sam. I promised him that I would do so, and he knelt to receive my blessing.

It was the 27th of June. The weather was intensely warm. The mercury in the thermometer was evidently out for a holyday at our expense, so we determined, with these two missions, to close the work of the year, and return for several weeks of needed rest and recollection to Chicago—the city of the saints.

Hoping that your Reverence will sometimes pray for the success of our work, I remain, as always, sincerely

Yours in Christ,
EUGENE MAGEVNEY, S. J.

SOME MISSIONS TO DEAF MUTES.

A Letter from Father Joseph Rockwell, S. J.

BOSTON COLLEGE, BOSTON,
Aug. 15, 1899.

REV. AND DEAR FATHER,
P. C.

I need not introduce our deaf mutes to the readers of the WOODSTOCK LETTERS, as all have made their acquaintance before. I think it was two years ago, when I wrote an account of the work among the deaf mutes in New York. That was after six months' experience among them. Since then the experience has broadened, and my interest in the deaf and my affection for them has deepened, for besides coming in intimate and constant contact with the deaf mutes of New York for two years, I have had some acquaintance with those of Chicago, St. Louis and Cincinnati, through short missions which I gave in those cities during last spring and the present summer. A narrative of some of the incidents and experiences of those missions will give a tolerably good idea of the condition of our deaf mutes. The chronological order is the natural one to follow in the narrative, beginning with the New York mission and ending with the Cincinnati one, though in so doing there is danger of an anti-climax, for in point of numbers and enthusiasm the New York mission was the most satisfactory of all, while the last, namely that in Cincinnati, was the least encouraging of the missions given in the four great cities of New York, Chicago, St. Louis, and Cincinnati.

THE NEW YORK MISSION.

For some years back, a father of the Society has been in charge of the deaf mutes of New York City. He preaches to them in the sign language every Sunday afternoon, at St. Francis Xavier's, and looks after the spiritual interests of the deaf and dumb, who are scattered over the large area of New York City, Brooklyn, and Jersey City. Father Becker has been in charge during the past year, and he has been unsparing in his efforts to bring joy and brightness into the lives of our deaf and dumb friends. Some do not

come regularly to the Sunday afternoon instructions, on account of distance or poverty. Others, who could come, stay away for the ordinary pleas common to weak human nature,—apathy, ignorance, and the hundred and one factitious excuses which the world, the flesh and the devil invent. In order to stir these up and to stimulate even the fervent ones to higher and better things, a week's mission was given in 1897 and again in 1898, with most encouraging and consoling results. Again this year a similar mission was given with equally gratifying results. A week's mission was given to the men and another to the women. As it is impossible to have all the exercises of a mission, owing to the distances which the deaf have to come, only one service a day was had; viz, the instruction, sermon and Benediction in the evening. Every evening Father Becker opened with an instruction, and after a half hour's signing he was succeeded by the writer, who gave a mission sermon on the truths of the first week of the spiritual exercises. After the sermon, benediction of the Blessed Sacrament was given. The academic hall, where the Sunday afternoon instructions are regularly held, was in use for other purposes on some of the evenings, and we held our exercises in the lower church during the men's mission. We found the church very well suited to our purpose, for the light was perfect. This is the great problem to be considered in preaching to the deaf. If the light is poor you may as well adjourn. You must have plenty of light on the face of the speaker, not behind him, for bright lights dazzle the eyes of the audience. In the church we found everything perfectly satisfactory, and as the upper church was used for the Lenten services for the people of the parish, we had the whole lower church to ourselves. A few outsiders, that is, persons not deaf and dumb, came, out of curiosity maybe, but they were welcome, for the more who know about the work for the deaf and dumb, the more chances there will be of spreading an interest in the work and saving this unheeded flock. The average attendance at the men's mission was seventy-five each night, at the women's mission eighty-five each night. About one hundred and sixty confessions were heard; a most consoling result indeed. One woman came a distance of four miles with her infant in her arms, having no one with whom to leave the child. This is a little indication of the general good will and earnestness. The women's mission was held during Holy Week, and on Easter we had the solemn closing of both missions. On that day a greater crowd was present than I ever witnessed. Nearly 150 appeared in all their Easter regalia, and a spirit

of joy and happiness pervaded the whole assembly. The mothers brought their children, and while the priest was speaking eloquently with his fingers, the children were chattering; for they were not deaf and dumb. Perhaps you are not aware that the offspring of deaf and dumb parents are rarely deaf. Lately some Prof. Bell of Washington wrote a newspaper article foreboding ill to the race by the intermarriage of deaf mutes and the hereditary transmission of the malady. I think his views are exaggerated. Anyhow it is impossible and foolish to prevent their marriages. A deaf mute should never marry a person who is not deaf. Their condition is too unequal, and in a short time it inevitably leads to serious domestic disturbance. Even though the children of these marriages be not deaf and dumb, still they grow up practically deaf and dumb, until they are of school age, because the parents cannot teach them how to talk, and the children, living in the midst of silence, find their lips sealed through want of use. In spite of all this, the children present on Easter day succeeded in making their presence visible and audible, but they did not disturb any one but the preacher, as the audience was unconscious of their chattering. He ignored it, and so all went on merrily, and every one was happy, even the children.

At the end, the Papal Benediction was given, and articles of piety were blessed. All showed their appreciation of the mission by saying that they wished it would last a week longer. They are indeed grateful and appreciative and capable of elevation, if we only take hold and do a little something for them. A practical proof of the good done, may be gathered from the fact that two notorious drunkards were so impressed by the denunciations of the curse of intemperance, that they took the pledge for five years. They may not keep their promise, but whether they do or not, the fear of God entered their hearts for the time being.

A ludicrous incident occurred on the Saturday evening on which the women were going to confession. Owing to the many choir rehearsals for Easter, it happened that the hall in which the deaf were assembled was needed for a choir rehearsal. So we gave the front of the hall to the choir, and the rear to the deaf and dumb. The seating capacity of the hall is about 400. After the confessions were over, the deaf and dumb were waiting, eager to have a few words of advice before going home. The circumstances were most unfavorable. To get up and preach to a congregation, in the presence of a gesticulating choirmaster and in the midst of a strange medley of harmony

and discord, was something that could hardly be exacted of the bravest of men. However, the deaf insisted. They were not a bit disturbed by the noises of the choir, and the choir was not a bit disturbed by their silent discourses, as the deaf occupied the rear of the hall. So the problem resolved itself into this:—Had the preacher sufficient power of concentration to be oblivious or deaf to the shrieks that were dinning in his ears? It would be a battle of silence against noise. The choir exercises consisted chiefly of the mechanical reading of notes. It was not music, but downright noise. He concluded to try. The next problem was, to find a place to stand, for you must be elevated to be seen by the deaf. The platform, his usual point of vantage had been usurped by the choir leader. He began on the floor, but all the deaf were craning their necks to try to see him; so he mounted a bench, and then was witnessed a scene which would be characterized as a comedy by a dramatic critic. Just picture it to yourselves. I leave it to your imaginations—the simultaneous progress of a choir rehearsal and of a mission sermon. I believe the deaf and dumb hardly appreciated the ludicrousness of the situation, they were so eager to get some profitable advice, but with me it was different; I was quite penetrated with a sense of the comical in the surroundings, and I could not resist the temptation to amuse the deaf by commenting on the discordant turbulence which was around about them. I then passed on to some salutary remarks on the way to prepare for the morrow. It was too much of a strain on my nerves to stand it long, and after about ten minutes I dismissed them with a blessing.

In New York the deaf show the results of the care which has been bestowed upon them by the sisters and by our fathers. There are quite a number of weekly communicants among them, who are exemplary in their lives and are striving as earnestly and successfully as other people to be good. On the other hand there are very many who are not models at all, for the opposite reasons,—want of care, and the contaminating influences of education at non-Catholic, or as they are stupidly and erroneously called non-sectarian schools. You can see the two classes in close contrast in New York; and from the study of their condition there, those who are interested in their well-being can get encouraging lessons. While their condition is far from ideal, it displays many consoling and gratifying features which show plainly enough what can be accomplished, and what is specially needed for their well-being. In a former article I have described at length the condition of

the deaf in New York. Therefore I shall not detain you longer in that great city. Let us pass to the westward and see how this field is cultivated elsewhere.

THE CHICAGO MISSION.

Before giving an account of the Chicago mission to the deaf, let me tell you of the inauspicious beginning and cold reception I met with on my first visit to Chicago in February, when, on my way from Florissant to New York, I stopped to arrange for the deaf mute mission. The temperature was 18 below zero, when I started from Florissant, and it was at about the same figure when I arrived in Chicago. Jack Frost was in league with the devil on that day, and as my apostolate was directed to the deaf, our common enemy assailed my ears. While walking two blocks from the train to the street car, he froze my nose and nipped my ears. Fortunately a good angel in the shape of a small boy happened to pass as I was about to take the car, and he wished me good morning by saying, "Mister, your nose is frozen." A druggist at the corner quickly thawed out the nose, and I proceeded without any serious inconvenience.

I said Mass at the Ephpheta School for the deaf on May St., opposite our college, and had my first experience of saying Mass with a deaf mute server. In reality I had two servers, one within the sanctuary, and one without. The deaf mute boy did the manual part, removing the book and holding the cruets, while one of the sisters gave the responses. The deaf mute did his part very well, and I complimented him after Mass for his efficiency. Here I had another first experience of a different kind. The air was so bitterly cold and so dry that some of us were charged with electricity and were getting shocks when we touched the stove, the gas fixtures and the like. One of the fathers had told us how, when in Omaha, he had received an electric shock in his finger as he gave Communion. To my surprise on the next morning the same thing occurred to me. I had given Communion to one rail-full, and had returned to begin the second, when my fingers received a shock from the lips of the first one to whom I gave Communion. The floor was covered with a heavy carpet, and in walking over it I became electrified.

I stayed over Sunday and addressed all the deaf mutes whom the sisters could summon on a twenty-four hours' notice. About sixty appeared on Sunday afternoon, and were delighted to meet a priest who could talk to them in their own language. Father Paul Ponziglione has taken

an interest in them for years, but not knowing their language he speaks to them through the aid of an interpreter. Among the deaf assembled on that Sunday afternoon was a deaf and blind man, with whom I had a long chat. That is what the deaf would call it, but it would not meet the requirements nor the definition of a chat for ordinary mortals. The *modus operandi* was as follows: he held my hand in his, and I spelled with my fingers within his hand whatever I had to say. He was a native of England, and came with his parents to this country when he was about three years of age. He went to school in New York State, and while there he lost his sight by some affection of the optic nerve, and after that he suffered also the loss of his hearing. At that time he was a Protestant, but by a great favor of Providence he was sent to the Sisters of St. Joseph in Buffalo, who have a school for the deaf and dumb. With great patience and devotion Sister Dositheus took his education in hand, and she was rewarded with very gratifying results, both from an intellectual and spiritual standpoint. He became a Catholic in 1891. He has written a sort of autobiography, in which he describes various episodes in his life, chiefly in Chicago, though I suspect that it is not all his own composition. His mother's pen can be discerned in it. He seems quite happy and contented, as appears from his little book and from the cheerful way in which he talks with you. He calls his book, "Flashes of Light from an Imprisoned Soul."

The mission in Chicago began on Sunday afternoon, April 9. It had been well advertised, and as a result about one hundred adults were present at the opening sermon. This first sermon was held in the sodality hall of our college, and the intention was to hold all the evening sermons in the same place; but I found on experimenting with the lighting arrangements of the hall that it would be impossible to preach to the deaf in that hall. As I said before, the first requisite to talk among the deaf is light. Without this you can accomplish nothing. No ordinary light will do. Every motion of the fingers and every movement of the face must be plainly discernible. The preacher to the deaf speaks with his face as much as with his hands; life and soul are given to the finger movements by the facial expression, and hence plenty of light is needed. On finding that we could not get light enough in the hall, I decided to hold the exercises in the chapel of the deaf mute school, which is just across the street from our sodality hall. Even there the light was deficient, until they put in a Welsbach

burner with a reflector. This threw a strong light on my face, and we proceeded with satisfaction to everybody. Before beginning my sermons I always ask the assembly, "Can you see?—Can you see?" If I perceive that some cannot make out well what I am saying, I invite them to come up nearer, to get out of the way of obstructing bonnets or hats. This is the reason why the preacher to the deaf must be elevated above the audience. If he is not, the women who are a half dozen pews away cannot see his signs at all. Too many hats and feathers. A hue and cry have been raised in Protestant churches of late on this very score, and hats have been ordered off by some church synods. In their so-called progressive, but more fittingly named destructive spirit, they have overridden St. Paul's ruling in regard to female headwear. We cannot solve the problem in the same summary way. The preacher must be elevated on a platform, or the problem must be solved as some of the ladies in the Chicago assembly solved it, by doffing their hats and substituting a veil.

I began with my usual interrogation, "Can you see?" addressed to various quarters of the assembly, and was answered by several blinking and squinting eyes and by a multitude of fingers pointing to something in the region of my head. I looked around and found that two jets of gas were lit directly behind me, which dazzled the eyes of the audience. I had learned from experience in New York that you cannot have lights behind you, when addressing the deaf. In St. Francis Xavier's there were eight electric lights just in front of the audience, and heavy shades had to be placed over them to accommodate the deaf. For the deaf, *fides ex visu, non ex auditu*, and hence if there is any kind of light in front of them, they soon become blinded. In Chicago I had warned the sisters not to have lights behind me, but they thought these two would do no harm. They proved to be disturbers of the peace and had to go out. Now we are ready for the sermons. These you will find synopsized in the deaf mute weekly papers, and hence I shall not repeat them. After the sermon each day, Benediction of the Blessed Sacrament was given.

In regard to the condition of the Catholic deaf in Chicago, they are not altogether neglected, as in most of our cities. The sisters—The Daughters of the Immaculate Heart of Mary—have done noble work for them, but notwithstanding this, there still remains much to be done. The sisters conduct a school for them, which has about seventy-five pupils, chiefly girls. A couple of years ago the large boys could not be cared for by the sisters in Chicago, and

they were sent away to the school in Milwaukee, which is under the direction of a priest. In the latter school they were obliged to pay a small sum for board, which sum, small as it was, was beyond the means of some of the parents, and they sent their children to the State school in Jacksonville, Illinois. It is greatly to be feared that these children will suffer serious detriment to their faith. Usually this is the result in all non-Catholic schools for the deaf.

In regard to the status of the adult deaf in Chicago; even if we were to suppose that the children in the sisters' school are perfectly provided for, as far as accommodations, educational facilities, and material needs are concerned, which is not the case, they are in great danger of losing faith and morals after they leave school. The sisters try to do something for the grown up deaf by having a sodality for them, which meets twice a month. This does a great deal of good, it is true, but no zeal on the part of the sisters can supply for the want of a priest to take care of them. The aged Indian missionary, Father Paul Ponziglione, takes a great interest in them and speaks to them at their meetings through an interpreter. The deaf admire him and love him, but yet they need more than this; they need a priest who understands their language, who can go among them, visit them, and stir them up, and minister to their various spiritual wants. I wish the ecclesiastical authorities could be awakened to the real state of affairs, the crying needs, and the corresponding apathy and neglect. The deaf are not idiots, as I have heard some stupidly say. No, they are perfectly responsible morally, though I think some of their responsibility is shifted to the shoulders of others who should care for them and do not. They are not few in number either, as some may fancy. I have before this given the figures in the case of New York—over 500 Catholic adults and 500 children. Other cities have proportionately large numbers. Just consult the number of children in the non-Catholic State schools and you will readily see how great the numbers are. I called on the Archbishop of Chicago, and talked of the situation with him, but my hopes were not raised by the interview; for in spite of his courtesy and interest in the matter, I was certain he would do nothing. However every good seed that is sown, even though it be as small as a mustard seed, will produce some fruit, and I am sure that some good will come of agitation, even though it falls far short of what we hope for. Undoubtedly an organized plan should be adopted by the ecclesiastical authorities throughout the country, in behalf of the deaf and dumb; but this state of affairs is not

even in sight as yet. In the meantime pioneer work is being done by the sisters, aided by a few, a very few, priests, in a small number of our large cities.

The Protestants are doing so much for them, and capturing so many! They have their own deaf mute ministers. The one in Chicago was baptized a Catholic. It is the old story. He was sent to the Jacksonville school, lost his faith, and is now preaching Protestantism. In Baltimore, too, the leading Protestant preacher to the deaf is a renegade Catholic deaf mute. He was a good Catholic boy in the Frederick school for the deaf fifteen years ago. Through the influence of our scholastics who taught catechism in the Frederick school, he kept his faith while there; but sometime after he returned to Baltimore, the Protestants got around him, made good offers, and now he is doing their work instead of God's, leading Catholics away, with very little opposition on the part of Catholics. In a word the Catholics have left the whole field to the Protestants. The deaf need some one to guide them and encourage them. With such a one they are susceptible of elevation to a high degree of virtue. They will lead exemplary lives if they have a helping hand to lead them, as I can testify from my two years' experience in New York, and even from my week's stay in Chicago.

One of the abuses I found in Chicago was the frequent attendance at Protestant service by the Catholics. And yet you can hardly blame them. They never hear the authoritative word of a priest teaching them right and wrong. They want something for their souls, and they go to the Protestants. I spoke very strongly on the wrong of going to Protestant churches, and they really surprised me by their resolution and determination to stop the evil. Some of them hardly realized that it was wrong, but when they saw me hammering away on the subject for eight consecutive days with a view of hell in the distance, they began to realize that it was not right.

In spite of these drawbacks and difficulties, I must say that the results of the mission were surprising and gratifying. The deaf were most eager to attend, and their good dispositions were plainly manifested in their expressions of regret at my departure. Two or three incidents will serve to illustrate their eagerness. The Protestants were most active during the mission, as if to offer counter attractions, so as to draw away the Catholics. They have a club called the Pas-a-Pas Club, and every night they had some attraction, but my audience instead of diminishing steadily increased after Monday. Of course on Sunday afternoon

there were more than on any other day, but many of these were Protestants, or came out of curiosity. On Monday there were therefore less than on Sunday, but after Monday the attendance kept improving every night. They tried to draw away some of ours by getting up a party for the Saturday night of the mission. I discovered this on the first Sunday afternoon. After benediction they were all chatting in a reception room adjoining the chapel, when one of the Catholic young men came to me, and asked if it would be all right to go to a party on next Saturday. I said: "Oh!" you had better not go to any party this week. Try to give this week to your soul. You will have time enough afterwards for parties." I thought it was a private affair of his own, and paid no more attention to it just then. After a little while, however, some one said to me, "Father, there is a Protestant girl here taking up contributions for a party to take place next Saturday. Is that right? What shall we do?" I told my informant I would see about it. I looked around and saw the damsel brandishing her banknotes. Immediately I went over, and said, "I hear you are getting up a party for next Saturday." "Yes," she said. "Well," I replied in a quiet way, "you cannot have any party next Saturday, this week the girls are to give their time to God and to their souls. They can have parties any other time, but they have a mission only once in their life; there will be no party next Saturday, Saturday is the day for confessions, and for preparation for holy Communion." Then in a strong, emphatic, paternal way, I declared: "I shall forbid all my girls to go to your party, not one of them can go." She looked confused, said she did not know, etc., and she professed regret; but I thought her condition weak, and so, to make sure, I mounted a chair and proclaimed to the young men and women that some one was getting up a party but that no party could be had that week, that we had something more important to attend to, etc. The result of this speech was gratifying and at the same time amusing. All the young women fell upon the female Philistine, who had a Jew companion by the way, waiting to take in the money perhaps, and they made her understand much more effectually than I had done that her party would get no support or encouragement from Catholic quarters. Naturally the damsel then became somewhat defiant, while her companion became pensive, but her defiance only weakened her cause with the other girls. There was a vigorous flying of fingers and brandishing of arms. One unitiated in their ways would have become alarmed, and would possibly be tempted to call in the police. How-

ever I think they did not come to blows, I did not wait to see the fight out, as I thought things were hot enough, without any further fuel from me; so I retired. It was the last seen of the Philistine maiden during that mission. Every night I spoke of the party, quietly saying: "Don't forget, there is no party next Saturday;" all smiling approval. I suppose they were smiling inwardly at my persistent reference to the affair, and at the share they themselves had in routing the enemy.

I discovered also from the deaf mute papers, that an itinerant Protestant deaf mute minister, named Mr. Mann, who goes about from place to place preaching to the deaf, had found it convenient to make appointments to be in Chicago on Saturday, our confession day, and on Sunday, the day of the closing of the mission. On Saturday there was to be a social reception at the parish house, and on Sunday a sermon. Nearly every night I spoke of attendance at Protestant services, and I warned the deaf against them and particularly against attendance at Mr. Mann's services on the following Saturday and Sunday. I was afraid that some of the weak ones would be led away; but the confessions on Saturday showed that neither Mr. Mann nor the party had any attraction for them. Father Paul assisted me in hearing confessions, and between us we heard about ninety. Of these about fifteen were children, so that we succeeded in reaching seventy-five adults, which I consider an excellent result.

In regard to confessions they usually write them, and hence any priest who has a little patience can hear their confessions. One of the sisters noticed one of the women seemingly not preparing her confession, and asked her if she was not going to write her confession. She answered: "we dont have a priest every day who knows signs, and I am going to confess in sign language." I suspect the truth was that she did not know English well. As a matter of fact, a Polish woman came to confession to me, and when for the sake of precision I spelled out one or two words in English, instead of using the signs, she seemed bewildered. After a while she made the sign for Polish, and understanding that she was a Pole, I immediately relinquished English and spelling, and spoke with signs. She then understood perfectly. Thus you see, you can communicate in this sign volapuk with people of any nationality. We understood one another perfectly, although she knew little English, and I knew absolutely no Polish.

The general enthusiasm and interest in the mission can be further gathered from two or three little incidents; e. g.

—husbands and wives alternated with each other, that both might profit by the mission. Many came from great distances. One lady brought her deaf mute niece eighty-four miles to enable the lattter to attend the mission. I had announced that I should give the Papal Benediction on Sunday; it happened that on Sunday afternoon a near relative of one of the young women had come on to Chicago from New York, and had but a few hours to stay in Chicago. He and the lady's family wanted her to stay at home on Sunday afternoon to see this cousin from a distant shore, but she positively refused and could not be moved to stay away from the exercises. When pressed for a reason, she said, "I care more for the Pope's blessing than for my cousin."

On Sunday afternoon we closed the mission, and had a very good attendance. I gave the Papal Benediction, blessed crosses and pious articles, and then distributed to all a picture of the Sacred Heart, as a souvenir of the first mission to the deaf of Chicago. After the Benediction of the Blessed Sacrament, we invited the deaf mutes to visit the museum in our college, where Father Shulak has gathered superb specimens of animals and minerals.

The mission was most gratifying, and yet the practical reflection after it is that one must feel saddened at the general neglect of our deaf mutes, and more and more strengthened in the conviction of how much could be done for them, if proper interest were taken in their welfare.

About a month after the Chicago mission, I received a very encouraging and gratifying note from the Principal of the Chicago deaf mute school, in which she told me that much permanent good had been accomplished by my short sojourn among them. She wrote as follows: "Chicago has profited well of its mission. God has been very good to us. The change that has taken place in many of our mutes is simply miraculous. The most hardened have yielded to grace (C—— excepted). All the drunkards have become perfectly sober so far, those who never entered a church door, attend Mass every Sunday, etc. Some who did not attend the mission have gone to confession to Father Paul. Several Protestants have called, but we sent them away until there is a father to preach to them in their own language." The letter added that one of the fathers who had begun to learn the language was going into the work with great zeal. Another letter which I received from one of the Chicago deaf mutes about two months after I had left there, said that this father had made wonderful progress, and had astonished all the deaf mutes. This deaf mute

added: "we think you tempted Father —— to learn signs for us." I omit mention of his name, and leave it to himself to give you an account of himself and of his new flock in the next number of the LETTERS.

THE ST. LOUIS MISSION.

Strange as it may sound to ordinary ears, while the mission in Chicago was going on, the deaf of St. Louis heard of it and stirred themselves to secure a like favor for their own city. They wrote no less than three letters to Rev. Father Grimmelsman, the Provincial, and one to Father Moeller, our Father Instructor. Persistency won in the end, and superiors gladly consented to have me go to St. Louis for a few days at the beginning of June to comfort, encourage, and elevate the deaf mutes of St. Louis. The following notice was sent by the St. Louis correspondent to "The Deaf Mute Register," a weekly paper published at the deaf mute school in Rome, New York. "The Register" is not a Catholic journal. "It is not for St. Louis to keep in the rear when the good of the Catholic deaf is concerned, for announcement is made that our zealous friend, Rev. Joseph H. Rockwell, S. J., of St. Francis Xavier's College, New York, whom 'Register' readers must be pretty well acquainted with by this time, will conduct a four days' mission at the Mater Consilia Deaf Mute Institute, from May 31 to June 4. Our local organization, the St. Francis de Sales Deaf Mute Club, have entered into the spirit of the occasion with undeniable enthusiasm. They have extended a cordial invitation to the Catholic deaf of St. Louis and its environments to make the mission. . . . Friends in the East, and in Chicago speak highly of Father Rockwell's ability in the use of the sign language, and expectancy is keen among the members of the club and not a few of the local deaf outside the organization to greet him, for it must be remembered this is the first opportunity the Catholic deaf of this section of the West have had to witness a well-rendered sign sermon by a clergyman of their own church."

This St. Francis de Sales Club is a little sodality which the Sisters of St. Joseph have organized, to try to hold together and preserve in their faith the adult deaf of St. Louis. They have accomplished something, as the sisters in Chicago have, by this device, but very little can be done till there is a father to take an active interest in the adult deaf. The sisters have two schools in St. Louis, one for girls with about thirty-five boarders and day scholars, an-

other for boys with about fifteen in attendance. They should have four times that number, if they had the proper encouragement and interest from the clergy. Many priests place the deaf and dumb on a par with idiots, and tell parents that it matters little where their deaf children go to school, as the deaf and dumb are not responsible. This doctrine sounds strange and hideous to any one who has had a particle of experience with the deaf, and has seen the havoc wrought in good and pure souls by their training in non-Catholic deaf institutions. The sisters are doing well in their work in spite of the fact that they get little encouragement. Many of their children read the lips well. This is the system commonly in vogue now; that is, they so train the deaf child that he can follow your conversation by watching your lips. The Sisters of St. Joseph are taking up an active apostolate among the deaf. They have two schools in St. Louis, they have a large and well organized school with State support in Buffalo, they started one in California a couple of years ago, and this fall they are to begin in Boston. God bless them, and may they have the success which they deserve!

The mission opened on Wednesday evening, May 31. The deaf mutes assembled in the school hall of the sisters, and thus had an opportunity to chatter and sign before the instructions began. As they are so much alone in the big, busy world, a pleasant social chat is welcomed by a crowd of deaf mutes. For this reason I always prefer to have my sermons in a well-lighted hall, or at least to have them assemble in a large room or hall, and afterwards go to the church at the time for the sermon. They will talk in the church, if they get there before the sermon, and although their demonstration is a silent one, still it is not quite becoming in the presence of the Blessed Sacrament. They met therefore in the hall and talked in signs to their hearts' content, till 7.45, when they went to the chapel. The sisters' chapel is large and beautiful, and what is of greatest importance for a deaf mute congregation well lighted. The attendance was splendid—about 120. I was surprised, for this was in excess of the Chicago mission. The attendance on the following nights was not so large, for a number of Protestants came on the first night out of curiosity. I preached to them for an hour or more, and then gave benediction.

On Thursday and Friday morning I gave an instruction for the benefit of the school children and for any outsiders who were free at that hour and desired to come. Quite a number availed themselves of this opportunity, and received

instructions on holy Communion, devotion to the Sacred Heart, and to the Blessed Virgin. During the mornings I gave much of my time to private interviews with individuals, as I had also done in Chicago. A great deal can be accomplished in an hour's personal interview, oftentimes more than by a week of sermons, for you touch the personal needs, and probe the individual wounds, and administer necessary medicine. I find that the deaf are greatly benefited by these talks; they see that you take a personal interest in them; they get strength and comfort and courage. They are as a rule left so much to themselves, that kindness and attention draw out their hearts and bring happiness into their lives. This work is laborious and fatiguing, but the good resulting is ample compensation for the labor and fatigue expended.

The weather was exceedingly hot, especially on Sunday, the closing day, but in spite of this, the attendance was excellent every night. The interest and appreciation of the mission can be seen from the sacrifices which many had to make in order to attend. One lady came a distance of 250 miles, and spent the five days in the city, expressly to make the mission. The deaf are truly hungry and thirsty for instruction, and many of them would wish to have the mission last a fortnight instead of a week, as they told me, both in St. Louis and in Chicago. The sisters here adopted a plan which was very profitable for the deaf. They had blackboards in the assembly hall, on which was written a synopsis of each evening's sermon; and besides this, the children of the school were furnished with blankbooks, into which they copied these synopses. They intended to keep them as a memorial of the mission and as a reminder of their good resolutions. These summaries were the means of doing good to those outside the Church, and of reaching many hundreds of non-Catholics, as well as Catholics, who were far from St. Louis; for one of those present wrote an account of the mission, and sent along with it a number of sayings culled from the week's sermons. They were all published in the deaf mute papers, and thus a much larger congregation was preached to than the little flock which I had before me. Some of the deaf mute papers are mean and bigoted. This particular one, "The Register," is quite willing to publish accounts of Catholic happening, though in another column, in its spirit of friendliness to all denominations, it may publish something very anti-Catholic. These cullings or sayings were very simple and ordinary things, but I am sure they were quite novel to the great majority of the readers of the Deaf Mute Regis-

ter; for they get so little religion at school that their religious knowledge is of the simplest kind, if it is not altogether twisted out of shape by the combined bigotry and indifference of the teachers. When therefore they came across a sententious exhortation to attend Mass, to nourish the soul in holy Communion, to love Mary as a mother, and to have great devotion to the Sacred Heart, they may have been puzzled or bewildered in their ignorance, but they certainly could not misunderstand the plainness of the following: "We will live for all eternity in heaven or in hell."

The mission days happened to include the first Friday, and I exhorted those who loved the Sacred Heart and were accustomed to go to Communion on that day, to receive holy Communion, and to go again on Sunday. There is only one way to elevate humanity, and especially afflicted and suffering humanity, and that way is the way of frequent Communion. I heard confessions on Thursday, and twenty-five of my little flock went to Communion on Friday. Nearly all of these went again on Sunday, together with about twenty-five more. I said Mass at 6.00 on Sunday at the school, and a good number came, even from long distances to receive holy Communion in a body. Among them were three who made their first Communion. One of these was a lady thirty years old, the other two were children. These three were a speaking and living joy to the whole house all day, for their faces and hearts were overflowing with a visible joy. Breakfast was served to the communicants by the sisters.

We had the closing exercises in the afternoon. It was intensely hot; 95° in the shade, so they told me; but notwithstanding the great heat, a very large crowd filled the chapel, among them a number of Protestants, and they patiently and eagerly sat there for two hours. I preached, gave the Papal Benediction, and benediction of the Blessed Sacrament. I enrolled several in the scapular, and then as a souvenir of the mission I gave to each one a little crucifix, blessed with the plenary indulgence *in articulo mortis*. As I was distributing these, I discovered the presence of many Protestants, for they hesitated to take the crucifixes. In some instances however their hesitation was only due to the fact that they thought that I would not wish to give them to non-Catholics. I saw however by their manner that some of these persons were anxious to have a crucifix, and to such I readily gave them. There are many instances of persons being brought into the Church by wearing a medal or having some article of Catholic devotion; and so I was willing and always am willing to run the risk of pos-

sible irreverent treatment of things we prize, on account of the hope of a greater good to some hungry and honest soul. As a fitting close to the exercises, a little deaf girl of nine was baptized. She was old enough to appreciate the grace bestowed upon her, and she was radiant with happiness. Her happiness was only a part of the general joy, for everybody seemed perfectly happy. To add to the spiritual happiness, the body was not neglected. A collation was served to all those who attended the afternoon service.

Here, as in Chicago, it was very touching as I was leaving. They showed unequivocal signs of sincere sorrow at my departure, and begged me to stay, to come again, etc. All of which proves that they need and long for a priest to direct them. One of our fathers in St. Louis has undertaken to learn the language. This will ensure their having one who will take an interest in them from now on. I called on the Archbishop, to try to insinuate a good word for these little ones of Christ. He is like many others; interested in what you say, but quite ignorant of the true state of affairs and of the real needs of the Catholic deaf. As a consequence, the sisters are battling almost single-handed. It is wonderful that they accomplish as much as they do.

THE CINCINNATI MISSION.

At the conclusion of the tertianship I stopped for a week in Cincinnati to give a mission to the deaf mutes of Cincinnati, Covington, Newport and vicinity. The deaf mute weekly, the Register, gave a very interesting and accurate account of the St. Louis mission, and the correspondent added a little exhortation to the Cincinnati deaf to turn out in goodly numbers, saying that "The Catholic deaf of Cincinnati should feel themselves honored by the presence of so distinguished a prelate of the Church." If that had appeared in any other paper than a deaf mute journal I might have fancied myself a Cardinal or equally eminent personage. Whether I was a "distinguished prelate" or an "actor priest," as the St. Louis Sunday paper called me, mattered little to me, provided the deaf mutes came to the mission.

The first night the attendance was about sixty, and it continued at about the same figure till the end. This mission was the least satisfactory of all, for I felt that I was working almost single-handed. In Chicago and St. Louis the sisters are in touch with the deaf; they know them, and they go around among them. All this is necessary for

successful work. In Cincinnati the Sisters of Notre Dame have a very insignificant school, for day scholars only, with less than a score of little children in attendance. The sisters never visit, and in a word are quite unfit for this work. They admit it themselves, though they are only too happy to do all they can within the limits of their rule. They have represented the matter to the Archbishop, and urged him to get other sisters more suited to the work. He did make an attempt to do so some time ago, but without success.

In a mission to the deaf you must have the help of some one who knows them, who can introduce you to those who need or desire counsel. They are timid about talking freely to a stranger, and consequently when no one is there to help you, all you can do is to preach to them. One or two may come to you, but the majority will hold back, unless some one makes the advances for them. The friends or relatives of some came to see me in Cincinnati, and thus a few were brought to me to talk over their needs and to get some salutary advice. But the sisters were of little help in this respect. They did not attend the mission, except the closing on Sunday afternoon. The services were held in our church, distant about one block from the convent, and their superior would not allow them to go out at night. In Chicago and St. Louis the sisters were on hand at every exercise, and pointed out this one, and introduced that one, giving me a little history at the same time. With these data to work on, I would get into a conversation and touch on all their needs. They too, when the ice is broken, get confidence, and readily open their hearts to you. In Cincinnati, therefore, I felt alone in my work, and from the first night realized that I would not get as satisfactory results as I had in the other cities. In fact I feared it two months before, when the sisters sent me the printed circular advertising the mission. It was unbusiness like in form and get-up. I got some help from a Franciscan father, who some seven years ago had attempted to start a Sunday school for the deaf mutes, but gave it up. He was present every night but one, and was of help to me in this way, that he induced quite a number to be present, and talked and chatted with them when they came.

The deaf of Cincinnati are more neglected than those of any other city which I visited. The school amounts to little, there is no priest actively interested, nearly all go to the State school at Columbus, and as a result they are nearly all poorly instructed, or without any faith at all. It was therefore, from the reasons mentioned, the hardest of

my missions, and the least striking in results. The devil or the world or the flesh, I don't know which, put all possible obstacles in the way; the weather was most unfavorable, the heat was melting, and on Saturday afternoon, the confession day, a steady downpour of rain began at three and lasted till nine. It rained in torrents. As a consequence only twenty-five came to confession. Some went to confession near their homes, as I learned from them on Sunday, but many were prevented by the heavy rain. However despite all the drawbacks, the work was very consoling, and confirms my general experience among the deaf that they are most anxious for some one to teach them of God and religion and to show them the way of virtue. Here as elsewhere they showed great interest, and made great sacrifices to miss no exercise. They came from Covington and Newport over in Kentucky, and from other towns round about, some coming quite long distances. One striking proof of their earnest desire to be present at every exercise was shown on Saturday, when it rained so hard. Some came in the pouring rain to confession about four and five o'clock, and as they wished to attend the evening sermon, and realized that it would be very difficult to get home and back again in the rain, they remained sitting in the church till nine o'clock at night.

Every night a number of Protestants came, and were attentive and respectful. One Jewess was there faithfully every night, and watched with the greatest attention every sign I made, she had a Jewess friend with her every night but one, and on that night she came to me and said that her friend wished to apologize for not coming, as she was unable to be present. A non-Catholic teacher of deaf mutes in the public schools of Cincinnati came to me at the end, and said that she thought the mission had done much good. I am quite sure this is true, not only of this mission, but also of those in the other cities. A great deal of interest was aroused in many quarters, and I am confident that much good through God's kind mercy will result.

An amusing incident occurred during one of my sermons in Cincinnati. A lady sat about half way down the church, very silent and patient, watching attentively my gestures and my inaudible articulation, for, as I said before, I always speak as well as sign, and to all appearances she was as much a deaf mute as the rest. After about a half hour she rose from her place, and walked to the back of the church. I saw her as she beat her retreat, and I supposed she was overcome by the oppressive heat, but I learned afterwards that on reaching the back of the church, she

regained her apparently lost speech, and said to the ushers there, "Isn't that father going to talk any English to-night?"

Another incident occurred which may interest from a scientific point of view. While I was speaking or rather signing, a street band passed by, playing some deafening airs, and although you might fancy that the deaf would not be molested by any such disturbance, in reality they turned around to see what was the trouble. They knew something unusual was going on. They felt the vibrations. I noted the same thing not long ago in the whistling of a steamboat. On the deaf mute excursion, which I attended, some of them called my attention to the blowing of the whistle, telling me they could feel it. Something of the same kind happened in Chicago. One day after the exercises were over, they were chatting together. I wanted to attract their attention to make an announcement. Two deaf mutes began stamping on the floor in different parts of the room. The others felt the vibrations, and looked up to see what the trouble was.

In my wandering missionary tour I experienced some difficulty in the varying deaf mute dialects peculiar to different localities. In all the schools there is some variation in the signs, and the sign language of the deaf varies in consequence in different cities. I tried to pick up some of the differences in words of common, every day use, such as "who," "what," "when," etc. The deaf are very sharp and quick, and after one or two discourses they mastered my vocabulary pretty well. Some misunderstandings could not be avoided however. The sign for "confession" as used in New York, Chicago and St. Louis is the same. In Cincinnati I learned that it was different. I did not wish to change my sign however, and for this reason, at the beginning of my discourse I explained my sign for confession, and warned them not to misunderstand. Most of them followed my advice. After the services were over however a Protestant woman, who came with her Catholic husband, asked me why I was talking about the mutes going to prison. The sign for prison and confession are somewhat similar, to a careless observer. I replied that I did not wish to send them to prison, but that I did want all to go to confession.

I ventured to call on his Grace, the Archbishop of Cincinnati, and as I had heard that he was deeply interested in deaf mutes, and moreover that he was a saint, I concluded that it would not be rash on my part to make bold to give him one or two practical suggestions as to the needs of the deaf and dumb sheep of his flock. The principal things

which I told him were, that they needed a priest to take an active interest in them, a good boarding school with some sisters, who would go out in search of the deaf and dumb. I said: "You have an annual collection for negroes and Indians who are far away from you, and it would seem proper to take the same means to provide a school fund for the deaf and dumb, who are children of your own diocese." He was not at all ruffled by my suggestions, but smiled benignly. Many people have a way of smiling on you, and there is an end of the whole business. I can only hope and pray that it may not be so in this case.

My general conclusions in regard to the deaf are contained in a nutshell in what I said to the Archbishop of Cincinnati. The deaf are neglected, shamefully neglected. Neither bishops nor priests take a proper interest in them, perhaps from ignorance of the situation. Money and missionaries are sent off to foreign lands or to remote corners of our own land. Orders of sisters are founded to take care of Esquimaux, of negroes, of heathen Chinese; nearly all other classes of suffering and afflicted and neglected humanity are cared for. Annually thousands of dollars are collected to help Indians and negroes, a noble work indeed; but at the same time our own children who happen to be deaf and dumb are perishing by hundreds for want of a few dollars to build proper schools for them. We have a few Catholic schools for deaf mutes, but some of them do not merit the name of educational establishments, they are imperfectly equipped from every point of view, from the teaching force down to the food and furniture.

Those who are not Catholics have done very much for the deaf and dumb. They have schools scattered all over the Union, and they are capturing our children and destroying every germ and trace of faith in them. When a Catholic child has been a year or two in one of these schools, the seeds of faith and religion which have as yet been undeveloped, are in most instances as effectually killed as if a fire had been burned right through the soul and heart of the child. The possibility of awaking faith in that child's heart is so slight that as a rule no ordinary zeal and diligence will accomplish it. Why are Catholics so blind and backward in this matter? No priests, no schools for the deaf and dumb: and hundreds of souls right in our midst going to eternal ruin. These are the general conclusions briefly summed up on the dark side. There is a brighter side, as I have shown, which is not without encouragement and consolation. There are certainly some deeply interested in the work. I hope their number will increase.

THE PAPAL SEMINARY FOR ALL INDIA.

A Letter from Father E. Dasnoy, S. J.

AMPITIYA (KANDY). CEYLON,
July 10, 1899.

REVEREND AND DEAR FATHER,
P. C.

The Rev. Father Adessi, our new Superior, tells me that you gladly receive information concerning the various houses of our Society. This leads me to send you the status of our seminary, together with a few items about our doings here.

The idea of establishing a general seminary for the Indies was cherished for a long time, but carried out only in 1893 by his Excellency Mgr. Zalenski, apostolical delegate in these countries. After much debate, the neighborhood of Kandy was chosen for the site of the new institution, and the charge of it was confided to the Belgian Province. It was a heavy burden and was taken up reluctantly; for we had just then accepted the Congo Mission. The Propaganda charged itself with the purchase of the grounds, the cost of the buildings and the expenses for boarding the students; while the Belgian Province was to provide the teachers. To write the history of the seminary since its beginning would prove a tedious undertaking; I will, therefore, state briefly its present condition as regards the studies and the material outfit.

The catalogue I send you with this letter shows at a glance the number of our students and the difference of their origin.[1] I wish, however, to call your attention to the fact that all are natives of India, with the exception of five Irishmen or Englishmen, two Eurasians, and one Boer.

The studies comprise four years of Latin, called Rhetoric, Humanities, Higher and Lower Grammar. These four classes, excepting the number of years, for the matter and the distribution of time, correspond fairly to the classes in our Belgian colleges. The course of studies includes Latin,

[1] This catalogue shows that four of our fathers, five scholastics, and three coadjutor brothers are attached to the college and that the number of students is eighty-six. The names of the students show plainly their Indian origin, such as A. Swaminathan, Josephus Chamanikodath, Martinus Wikramasingha, Abrahamus Thengumthottah, etc.—*Editor W. L.*

Greek, English, mathematics, history, geography and catechism. The teaching of the Latin was imposed upon us more or less by the necessity of circumstances; as the bishops send us subjects who are very young and often possess little knowledge of Latin, or even of English. Owing to this, the study of Latin may in the course of time, undergo certain modifications.

For philosophy and theology it is different. We have, as far as we have been able, adopted the system in use at Louvain. The course of philosophy, with Van der Aa for text-book, lasts three years. The sciences taught are, in the first year, mathematics and chemistry; in the second, physics and zoology; in the third, astronomy and geology. The number of hours devoted to each branch, the number of circles, of monthly disputations, the order of classes, correspond almost in every particular, to what is done at Louvain. This of course, does not mean that our students are of the same caliber as those of Louvain; but the object of the seminary being to form a well instructed clergy, superiors thought it advisable to administer to them the philosophy and theology in strong doses.

Our theological course lasts four years. Moral theology is taught during two years, with Génicot as text-book; dogma during four, from Hurter's three volumes and the Summa of St. Thomas; Holy Scripture also extends over the four years. There is no Hebrew class as yet. Canon law, with Sanguinetti as text-book, is for the third and fourth year men. The series of lectures on ecclesiastical history is completed every fourth year; no text-book is used in this course. Slight changes may be made with regard to these accessory branches,—canon law and history. Every week there are three circles and a casus. There are also optional classes of French; of Syriac for the students of the Syro-Malabar rite; of Hindustani, Mallealam (the language of Malebar), Tamoul, Singhalese. The other dialects are spoken by too few of our seminarians to have a special course. The professors for these various languages are chosen from among the students themselves.

These details give, I imagine, a fair idea of our work here. It must strike any one who looks at our catalogue, that our number is rather small for such a variety and multiplicity of studies. This impression is perfectly correct, and naturally enough, our studies suffer from this lack of men. In a few months, however, we shall be reinforced by the arrival of Father Verstræten, Superior of our residence in Mechlin, and of a young priest.

A word now about our material condition. Our property

is two miles from Kandy or the village of Ampitiya. Its shape is quite irregular, long and rather narrow, its area of more than 300 acres extending over a series of hills and dales which are very picturesque. It is our intention to put the land under cultivation, and raise tea, cocoa, chocolate, and such crops as experience shall teach us succeed best.

On an elevation whence a magnificent prospect extends on either side, stands the seminary—a spacious building three stories high, with an attic and dormer windows.[2] The main part of it in the centre is 134 ft. by 38; connected with it are two wings, each of which is 120 by 48 ft., so that the total length of the front is 230 ft. The height of the structure without the roof is 40 ft.; with it, 56. This allows us to have vast dormitories immediately under the roof. There are besides, as in all hot climates, the customary out houses. The main building is occupied by the fathers; the right wing by the philosophers and theologians; the left wing by the Latinists and the newly ordained. There is room at present for fifteen, and on a pinch, for twenty fathers, and for 120 students. The catalogue shows that at present the students are 86 in number. I forgot to mention that in front of the house, stand three flat-roofed towers; one in the centre, and one at either extremity. They are square or rectangular and over 60 ft. high, the central one rising a little above the others. They give the seminary something of a monumental aspect; and are useful, too, as they contain rooms.

The church exists only in its foundations, and has been in this condition for the last three years, because the work was stopped shortly after it was begun. Next year, however, it will probably be resumed; but Rome has still to give its consent. Mgr. Zaleski had been authorized to contract for the seminary only, but had received a promise of further authorization for a church later on. The foundations for both church and seminary were already laid, when the work was arrested, and afterwards resumed on the seminary alone. This latter has been building for a year and a half and is being completed at this very moment. In the meanwhile we were living as best we could in a bungalow, constructed at the outset; for various difficulties had retarded the building of the seminary.

The diet of the students is rather Indian than European; I mean that rice forms the staple food at dinner and supper;

[2] A fine picture of this seminary will be found in the September number of the "Missions Belges"—a beautiful illustrated monthly published at Brussels by our Belgian fathers.—*Editor W. L.*

meat and vegetables being served up in small quantities only. With us, of course, it is the reverse. The students' drink is fresh water from the fountains; while we enjoy the luxury of a little wine. We are all dressed in white, except in town, while travelling, or engaged in the public church on Sundays; on these special occasions we wear black cassocks, and our seminarians blue ones with red cinctures.

Our climate is remarkably steady; the thermometer in our rooms varying between 70° and 80° Fahrenheit. With the exception of three months, during which the weather is dryer and a little warmer, there are frequent rainfalls, especially during the two harvests in June and December.

The arrival of our new Superior, Rev. Father Adessi, succeeding Father Grosjean, who returns to Bengal, has led to a few changes in our status; the arrival of two new fathers will of course, bring about a few more. You may learn of these changes from the catalogue I shall send to you next year.

Your Reverence's Servant in Christ,

E. Dasnoy, S. J.

ALASKA.

A Letter from Brother Joseph Vincent O'Hare to Father Daniel Quinn.

HOLY CROSS, YUKON RIVER,
ALASKA, July 16, 1899.

DEAR BROTHER IN CHRIST,
P. C.

It is now a long, long time since I heard from you. I have not the slightest idea of your present location, and that is the reason why I direct my letter to Woodstock. You cannot imagine how much I would prefer to throw aside this mute pen and get near enough to you for a long conversation; for you must know, my dear brother, that the esteem and love that I used to possess for the dear old "Angelus" that first taught me the customs of the Society, has increased rather than diminished during these long years of separation. My mind and heart are continually reverting to our happy days in Fredericktown. How often my dreams have carried me back I cannot count. Frederick and all its happy inmates of my time shall never be forgotten by me; and yet with all these old attractions for the place of my spiritual infancy and for those of my dear brothers who were there with me, I have never had the "blues." For I say to myself, If the Society is so loving and kind on earth, what may I not expect of it in Heaven! It is true that I have sadly degenerated these last years, yet I hope that I shall slip into Heaven unnoticed, as it were, just as a bad apple in a barrel of good ones is not regarded at all; even so I hope that our Lord will look indulgently on me in the company of such good men.

But now to what I have to tell you in this letter. We received the news of Father Judge's death sometime in April, most likely after it was known in the States; for though only a little more than a 1000 or 1200 miles from here, yet it could be known in Europe, Asia, and Africa before the news would reach us. What is said in the WOODSTOCK LETTERS, quoted from the "Klondyke Nugget" is the truth but not all the truth. Much more could be narrated of the good father.

The excitement just now is about Cape Nome. This,

together with great failures of the prospectors in the Yukon and its tributaries, will probably give us and our missions a rest from the restless adventurers that swarmed into the country last year. It is true that the majority of the miners were of a good class, but there are always some who do great harm when let loose in a lawless country like this. There were 110 new steamers on the Yukon last year, but now half of them could be bought for a song. Imagine steamers being sold for 200 or 300 dollars. We ourselves have probably fallen heirs to a small steamer, a launch, a steam saw-mill, a gold-dredger and some other things of value. If we could only come as easily by the men to run them; i. e. some lay brothers. But the more we get the more we want. I was just going to say that we need plenty of help in the shape of good substantial fathers and brothers. What can we do here in this big country of Alaska, with a dozen and a half of fathers and brothers? We have none of us as yet possessed the gift of tongues, or of bilocation, which would be necessary with so small a number of workers. It is painful to the last degree to look on the great spiritual misery of Alaska and see no way to help it; to see the well-paid Russian priests and the omnipresent Protestant preacher occupying one place after another and the Society holding back from sending us help. Mind, though, I do not blame the Society, for I know her charity must embrace the world. I only say it is most painful to see all this without a remedy. We have not as yet gained very much on the people, but this is due not only to their own hardness of mind and heart but also and principally to the want of men and means.

Last year the Coast Mission, St. Joseph's was temporarily, perhaps permanently abandoned. Only to-day the Russian trader brought up our effects from far away Tununa, Cape Vancouver, where there are so many poor Esquimaux and no priest. Only one visit was made last winter to the Shagaluk Mission, the scene of Father Judge's labors five years ago; viz. the Sacred Heart Mission. At Holy Cross Mission the same sickly brother has been kept prefecting the school, no easy task even for a strong man. My dear brother, Alaska is a hard mission,—hard for body and soul. It doesn't take long to age a man here, and the peculiar hardships and difficulties soon strain the strongest virtue, if it is not constantly renewed by fervent exertions to patience. You would not realize this if I would detail the difficulties of Alaska; it is necessary to live a while here for that.

In Camp, Sunday, July 23. To-day I shall tell you

something about our fishing-camp. We left Holy Cross over a month ago on the steamer "St. Joseph," our new mission boat. We came down in two days to this place which is about ten miles from the sea, in the delta of the great Yukon. The whole country about is perfectly flat; —no hills and no trees, except willow-brush. There are sloughs, rivers, lakes, swamps, low banks, sand-bars, islands, with constant rains and gales from all sides. This is what we have here all summer and every summer. There are here nineteen boys, fifteen girls, and some workmen—half-breed Russians—under the care of Fathers Jetté and Post, and the three brothers, Marchisio, Toohig and myself. Two Sisters of St. Anne are in charge of the girls. We have about a dozen tents in which we live, besides canvas smoke-houses and caches. We have not caught some 6000 fish yet, so that the expedition is a partial failure. Brother Marchisio has salted upwards of forty barrels of salmon. On account of the constant rains it is next to impossible to dry the fish well enough to be given to the children to eat, so that they are good only for dogs. The river down here is full of salmon, but we need a drier climate, such as we have at Holy Cross.

There are several villages around here which Father Post has been visiting. He baptized several children and prepared some sick persons for death. These poor Esquimaux are pretty near the beast, at least most of those whom I have seen. A short time ago I saw a woman on her hands and knees scratching a hole in the ground for caching fish heads. This is a common occurrence amongst them; they dig a big hole in the ground and throw into it the heads, eggs and entrails of fish, to be taken out for the winter's dinner. You can imagine what it is like then. Some of the poorer amongst them seem to leave on their clothes until they actually wear out, rot and fall off. The Indians that live along the route of the steamers or who are near some trader are usually more advanced in civilized ways, including considerable facility in gambling, drinking, swearing and the like enlightening attainments.

I do not know how long we shall remain in camp, but we shall probably be back at Holy Cross inside of another month. The St. Joseph will likely go to St. Michael's for our goods and then call in here on her way up to take us. Last fall our fish were nearly all lost by the sinking of a barge.

We had a very mild winter. The thermometer did not register colder than 42° below zero at Holy Cross. The snow fall was also light so that the trails were good. I

made two trips,— one of three days to Anvik, forty-five miles up river to call the doctor, and one to the winter quarters of the steamer "Yukoner," seventy miles down, three full days and nights. They were both quick trips, for everything was favorable, good roads, good weather, good dogs and moderate loads. Father Robaut and Brother Brancoli made the round trip to far away Tununa, Cape Vancouver, taking about one month. Father Crimont went to Andriefsky and back, about 360 miles. Brother Mark made several trips to the Kuskoquim River and Father Monroe visited twice the scurvy-stricken white men up and down the river. One of them was Dr. Burns, or Byrns, a graduate of Holy Cross College. I saw another old Worcester boy returning from the Keokuk River, limping from scurvy. They both spoke affectionately of those of Ours they knew. One can meet all sorts of people here, drawn from all parts of the world by the great gold magnet that is supposed to exist in Alaska. There are resigned or runaway government officials, bankrupt business men, high-born Italians, Frenchmen that Jules Verne would rejoice to describe, globe-trotters, men of all the professions, ministers out of a congregation, members of the honorable A. P. A., inspectors, surveyors, tourists, curio-seekers, weather-prophets and other cranks, thieves, gamblers, etc., and even a good number of ladies, or rather women, imported from our big cities. The summer of '98 saw all these people going into the gold regions, which are, I am glad to say, over 1000 miles away; though the influence of their coming and their subsequent doings is felt all over the country for good and for evil. The climate, disease and hardship carried off a great many or left them thoroughly broken in health and fortune. A great many of them, on seeing the futility of prospecting for gold, acted wisely by building themselves a little log-cabin on the banks of the river, and there cut wood for the steamers. The river banks above the Russian mission have here and there good forests of spruce and birch, and in travelling one would meet with several of these wood-chopper's camps every day. By cutting wood at eight dollars a cord, they managed to live and have some money to pay their passage home this year. The Klondyke boom has begun its decline already and the people are rushing to Cape Nome, the most dreary, desolate, barren, stormy, cold and fatal place they have yet prospected. We may well pity those that will winter there. They will need another Father Judge to save them.

This year Uncle Sam has sent up another contingent of troops, about 350. Sheldon Jackson, the school manager

of Alaska, a big Presbyterian, is still buying reindeer for Alaska as a substitute for the dogs, a scheme which is not relished or approved by all. Two years ago thirteen of them passed by the mission, but five of them died of fatigue and starvation before they reached Anvik. They are beautiful animals, and good to eat, but they don't equal the dog of Alaska for endurance and speed.

Well now, what else shall I say? Are your eyes tired of reading this rambling letter yet? Ah! something very interesting now! Myself. What is the great Mogul doing? You remember that I was sometimes called this way at Frederick. Well, I am vegetating, that's about all. I am the boys' prefect, which means also infirmarian, wardrobe keeper, teacher in all the trades and industries, chief keeper of the dogs, thirty in number — "custos canum," as we thought of putting it in the province catalogue—sometimes head cook, sometimes baker for a week, and what else? "ad omnia," even to being a subdeacon in church on big feasts, so that there should be no great wonder if some irons were burned, having so many in the fire.

Aug. 6.—Back at the mission, our steamer arrived here last Friday, three and a half days running from the camp. A few days before leaving we made a trip down to the vicinity of the mouth. We stopped at many villages to baptize the babies, prepare the dying and get school children. Father Post and Father Jetté did much in this line that day. Brother Mark, our buyer, with his currency of calico, flour, tea and such things, purchased some seal skins, seal oil and dried fish. For my part I would take my crowd of boys and "paint the town red," as we used to say in the world. Here are the general characteristics at first sight—a quiet but sociable people, untainted by the contact of soap, utterly indifferent to filth and smell, and very indigent. One can see in the villages large piles of rotten fish, dead dogs, and pools of greasy water. In one large graveyard which was otherwise well kept, I picked up a human skull. The dead are buried above ground in boxes, the cracker boxes of the American Biscuit Co., being much preferred. By placing the knees of the dead against the shoulders and using a little force, they can cram a corpse into one of these boxes. All sorts of rude carvings and paintings, and also food are placed on these tombs; the former indicative of the manner of their death or some noteworthy exploit of their life, the latter as a necessary help on their last journey. By the way, they say that the white man is simply a de-

ceased Indian returning under a different form to his native land. This, though, is not a general superstition.

The order to return home was brought by Father Robaut. He being obliged to leave his skin-canoe and proceed on foot was brought to a halt by a swift deep slough in sight of our camp. Not being able to make himself heard, he was about to plunge into the stream and swim across when he was seen and brought over in a boat by our boys. The feast of St. Ignatius was spent in loading the steamer, although the rain poured down. The smoked fish, salmon, were tied up in bundles, the salted fish well barrelled, nets rolled us, tents struck, the thirty-five dogs securely chained on top of the steamer, twenty cords of wood put aboard and then night time, low tide and hard aground. At 3 A. M. next morning the tide lifted us off and we started leaving good Brother Mark and one Indian boy to tend to the 1500 fish yet to be cured. We stopped seven or eight hours every night. At the mission we found Rev. Father René, Father Camille, and Brother Cunningham, all new arrivals. Brother Cunningham was the companion of Father Judge, the late saintly apostle of Dawson.

Aug. 9.—I have just returned from the wood camp two miles below, where we—that is, my boys — have carried twenty cords of steamer wood from the woods to the river bank. This is a very interesting operation in an Alaskan woods on a hot day. Here is the way it is done. Cut a road through the tangled underbrush for 100 yards, then shoulder three or four cord sticks and pile them neatly near the river, after you have stumbled along the uneven and crooked path. Repeat this simple work one hundred times and your day's work is done. Then plod your two miles back home over brush and drift with a hearty appetite and a little more accustomed to a day with the mosquito. However when I asked the boys this evening if they would like to go to-morrow they answered, "Yes." Another and worse job is what I see Brother Cunningham doing day after day, mowing hay. For we have a few cattle, and we must have much hay, since the winters are so long.

Rev. Father René left on the St. Joseph for St. Michael's for the mission supplies. As far as I know concerning my status, I am to be here at Holy Cross this winter, but I am not certain of it. Fathers Monroe and Camille go to Eagle City. The sisters will open schools at Nulato and Dawson.

Aug. 10.—Back again from the wood-camp. The steamer "Mary Graff" has just taken away four of our sisters for Dawson.

My dear brother, pray hard for me. I am in greater need of worthy prayers than you perhaps imagine. Pray that I may cease to harm the world by my unedifying life, and begin to do something for the One Who has done so much for me. Your unworthy Brother in Christ,

J. V. O'HARE, S. J.

THE MISSOURI THEOLOGIANS' FAREWELL TO WOODSTOCK.

A Letter from a Missouri Theologian to the Editor.

ST. LOUIS UNIVERSITY, ST. LOUIS, MO.,
Sept. 12, 1899.

REV. AND DEAR FATHER,
P. C.

A letter to you at Woodstock! How strange it seems and I fear 'twill prove a hard task, for I can scarcely realize as yet that the dear old halls are now far distant, never, perhaps, to be revisited. As I sit here at my desk all I need do is to close my eyes to the obtrusive newness of my surroundings and I'm back again in my room on the third floor wondering if I should find you home from a walk were I to knock at your door. That clatter of wheels below my window breaks not the illusion, 'tis only the carriage going down to the depot, and the sound of carpenters at work down stairs, only tells me that the Woodstock towers are nearing completion. But what is that? A humming sound that grows into a growl—a scarce suppressed roar and then rumbles away into silence! An electric car rushing by not more than 200 yards away; and—No! I'm not at Woodstock, but in far away St. Louis—"thinking of the days that are no more." This at least is not difficult and could the thoughts be penned as they arise you would have matter enough and to spare for a whole number of the LETTERS. For thick and fast crowd the memories of Woodstock days, the traditions of the years when other generations of Maryland and Missouri studied side by side—and the living present memories of the years we ourselves spent there with friends from the South and Denver, from the Mountains, from California and Canada, adding to our pleasure as they did to the pain of parting.—And yes above all the never to be forgotten recollections of these last days when uncertainty gave way and we knew that a short time only remained before the final separation. Alas! that the separation had to come. But yet such things must be; besides for us we know that in the ordi-

nances of superiors lies the will of God—be ours the willing task ever to do that Holy Will!

Would that you had been with us in those last hours to cheer us by your presence and your words! For dear Rev. Father, rightly or wrongly, we always thought that you kept a corner of your heart for Missouri men, and we know that in that heart there was always room for all; but duty called you elsewhere at the time, dear father, so what better can I do than try to tell you, in my own poor way, how the charity of Woodstock, which we had known and felt all along, burst into a new life which surprised us all and left upon our hearts an impression which, I am sure, will be lasting,—will abide with us through life to cheer us through the days to come and serve I hope as an exemplar for us in any dealings we may have with others.

Well, dear father, when you left us at Woodstock, we as yet had no certain knowledge of the time of our recall, and as the days passed by the impression grew that we were to remain until, at least, the 20th of August, and so plans for outings and the like were made accordingly. Though the summer heat would seem to prove a drawback when there was question of a fifteen mile walk—that is of course to any save "professed" members of the Woodstock Walking Club—yet some twenty theologians had planned an all day's expedition to the "Folly" for the 12th of the month, when in the midst of preparations on Friday eve came the news that we were to start for St. Louis on Wednesday, Thursday and Friday of the following week — Aug. 16, 17 and 18. This arrangement left us not much available time for picnics, etc. Tuesday the Feast of the Assumption was not to be thought of, and Monday would be a fast-day—Sunday too was out of the question, so Saturday alone remained, and the "Folly" was changed for "Laurel Hill" and the twenty grew into the entire community—as far as theologians and philosophers were concerned. I wonder if any of us thought later of thanking Father Minister and the beadles for the work they did that night in making all ready for Saturday morning. There is no need of telling you in detail, dear father, how that day was spent; suffice it to say that of all the picnic days of Woodstock none ever equalled it, and evening came all too soon. Although I must confess a trace of sorrow tinged the brightness of that day of joy for some of us;—the almost excessive charity of the treatment we received making us feel that we were no longer a part of that happy throng but merely guests of Woodstock. And this feeling grew as Sunday and Monday passed with the changes from regular order

which they brought, till it culminated during the farewell feast on Tuesday. So strong in fact was the sense of depression caused by some of the remarks and songs during the dinner, that several of our men, as they have since assured me, were sorely tempted to dispel the gloom by announcing that we would change our minds and stay on at Woodstock, and the fear alone of spoiling a well arranged program, restrained them.

But this is anticipating. For, as you doubtless know by this time, old Woodstock decked herself in her brightest robes—despoiling green-houses and gardens, to speed her "recreant" children, and the refectory was adorned as at Christmas-tide. And never did we see it more tastefully festooned; the pliant smilax, which replaced the laurel wreaths and crowfoot-Lycopodium of winter days, lending itself readily to the deft hands of those who had the decorations in charge. On the wall just behind Father Rector's table, on a back ground of dark red, glowed the words of eternal farewell—*Valete atque salvete*—and where the pulpit usually stands was displayed in the same colors the legend—"godspeed." Each pillar bore amid its wreaths of green, a shield for one of the colleges of Missouri Province, the extra pillar commemorating the fact that the "Mountains" too went with us. The same good taste that characterized the decorating of the hall was again apparent in the selection of music and songs. "All together" and "Auld Lang Syne" were certainly in harmony with the spirit of a farewell feast; while the "Song of the Society" showed we were one still in heart and soul and aim—sons of the one Society. The "Home Sweet Home" of the orchestra struck the other chord—that for the Missouri men it was a recall to their own province. Good taste and feeling, too were distinctive marks of the speeches made. Father Matthews while speaking too feelingly perhaps of Woodstock's sorrow at the separation, took a look at the brighter side of the question; seeing in the necessity of opening a theologate in the West an evidence of the wonderful growth of the Society in our country and a forecast of the larger growth to come; of greater hopes of labors greater still to be undertaken for God's greater glory. Why! a little over twenty-five years agone and 'twas said that Woodstock would never be filled and to-day Woodstock with added rooms, and St. Louis together are scarcely sufficient for all. Truly a growth in numbers to be thankful for. But I am writing, dear father, merely to let you know how Woodstock sent us forth upon our way; so this is not the place to dwell upon the reasons which led super-

iors to begin, despite all the inconveniences attendant on such a task, a theologate of our own in St. Louis. To go back then to our subject. Missouri's reply to Father Matthews was entrusted to Father Heitkamp, the only member from Missouri present of the class which had gone out eight years before—the last class with Missouri men to study philosophy at Woodstock.

By this time the note of "farewell," and regret that the word must be spoken, had been sounded so often, that, as I mentioned above, the guests were growing almost too solemn—for a feast—when an exquisite song by Mr. Neary — exquisitely sung — relieved the strain. Tho' named a "Threnody," yet its graceful reference to class room doings and the, now more than ever, dreaded circle days so swiftly coming on, lifted his hearers out of the gloom that was gathering at the thought of sundering friendship's ties. Comparisons, as you know dear father, are always odious so I wont say, as all do, that this Threnody, written to the music of "Asthore," was the neatest and most touching number of a program where all was taste and feeling well displayed. What I have said of the effect of Mr. Neary's song might lead you to imagine that it was in a light humorous vein, if so I hasten to correct the erroneous impression by quoting from the song itself. Did I dare to trespass on your time to that extent I would transcribe it all:—

"You'll be far away
When the next class day
Will summon us to the hall;
And the tears will rise
To our longing eyes
For you'll answer not the call.

"But you'll love us still
And our Woodstock hill
And the happy days gone by;
And we'll pray for you
With your love so true
Tho' its sad of heart we'll be—
Denver, the South and we
All alone we'll be."

Yes, tell the writer of the song that "the message which was borne upon the breeze" was true and will remain so while, for us, "Patapsco goes singing to the sea — in thought and heart we'll still be near."

Of this song I said that 'twas the most touching part of the farewell; yet could good Father Rector's speech be

looked on as included in the program I must needs modify my statement. But his address was a thing apart since as we heard quoted of the speaker himself—

Nec viget quidquam simile aut secundum.

Who that listened to those words of his can ever forget them or the emotion they caused. And yet 'twas not so much what was openly said as what was implied, the evidence of feelings checked and partly hidden, and above all the heart which refused to hide behind the words that moved us all so much. As might have been expected it was to the pages of Holy Writ, to the scenes of the Holy Land, that Father Rector went for his illustrations; and how aptly the illustrations fitted in with the two dominant notes of the whole celebration,—sorrow at parting from Woodstock, joy at being called to a new work for God! "We have received a message from the Lord"—I do not pretend to quote exactly now, but just to give you an idea of the thoughts which most impressed us.—"In the pages of Holy Scripture we read of various kinds of messages from the Lord; nor are we always told how these were received. Abraham received a message, to give up some one very dear to him, and not one word to let us know how he felt. That is left to our own hearts to tell us. The shepherds received a message—a call to go over to Bethlehem—and here we are not left to our own surmisings but are informed that they went with great joy." "And so" he added, "we were called to Bethlehem and should go with joy and find our Lord awaiting us in St. Louis in the tabernacle of our new home—and you would find Him still in the Chapel of the Sacred Heart—and all, we hope one day united shall find Him in the Bethlehem—in heaven." And then Rev. Father Rector went on to say how he had formerly desired to know the Missouri men; but a sense of shame keeps me from repeating his words. For if we felt abashed at the virtues which to our own great surprise were discovered in us by Father Matthews and our praise sung by Mr. Neary, what must have been our feelings when the charity of Father Rector found in us something to commend! From any other it would have seemed but flattery—No, dear Father Rector if aught of good ever came of our stay at Woodstock, put it down not to us but to God's preventing grace—to your own paternal rule, to that blest spirit of charity which under your guiding hand was infused into the very marrow, every fibre and sinew of Woodstock life, uplifting it, animating it with such charity, such a true religious spirit that a better can not well be imagined; and the best I can hope for our own little scholasticate—or for

any community of our loved Society is that its spirit rival that of Woodstock. *Vere beati qui habitant in domo tua.* — May Woodstock's present rector long be spared to rule, a shining example to rising generations of the true superior and father! Then in the words of Rip which he loved to quote at us, "May you all live long and prosper!"

So much, dear father, for the last dinner "all together," at Woodstock. Nightfall saw us assembled in the hall where, despite the fact that some were to leave on the morrow, we spent a most agreeable evening for which we were indebted to the tactful management of Mr. Finegan and those who aided him. It would expand beyond all bounds this already too lengthy letter, to mention all who helped to make that evening so enjoyable—one to be cherished in memory. But two events of the evening can not be passed over in silence for they came as genuine surprises—but from different points of view. One was our "Rip Van Winkle" in a new rôle — Mr. Otis in a parody of Mark Antony's Speech — solemn and gay by turns, provoking oft to smiles but smiles at times akin to tears; and these same smiles came near openly declaring their kinship when another voice claimed the right to make itself heard. "A weak voice" the speaker termed it, but a "voice" which thrilled those to whom it was addressed. Could we but believe ourselves possessed of a tithe of the good traits attributed to us by Mr. Farley, or dream that our brethren "of the other side" whom he represented, looked up to us in anything like the manner he in his goodness would fain make us believe, we should grow I fear unsufferably vain. Self-knowledge fortunately saves from all vanity on this score.

And thus, dear father, with music and song, with kindly words and deeds of charity passed our last night among you. Wednesday morning saw the first band of "exiles" from Woodstock depart for their new abode; and Woodstock village—had there been a village there—must have been surprised at the outpouring from the college, the hand-shakings and farewells;—it really seemed as though the community were there in full. Thursday was but a repetition of the scene and on Friday, Aug. 18, the last band bade the Collegium Maximum farewell. It was taking leave a second time of the whole houshold from Father Minister down,—dear Father Minister of whom we can never say good things enough, for whom we can never pray enough to repay him for his many, many kindnesses. And so farewell to Woodstock,—*Vale atque salve*—Woodstock, for

years the synonym for the highest, holiest learning, the first home of the League and devotion to the Sacred Heart in our own country, Woodstock made glorious by the many great and holy men who ruled or taught within her walls, Woodstock beautified, with her grounds and gardens eloquent still of the skillful hand, the golden heart of the lovable and loved Father Sabetti—*Vale atque salve.* We caught the last glimpse of the college hill as the train sped round the curve at the quarry bridge. But all farewells were not yet spoken, for the thoughtful care of superiors followed us to Baltimore. Representatives of "Denver, the South and you" went with us to the Monumental City to help us pass the time between trains,—perhaps to see that we did not lose our way in a city — or mayhap 'twas feared we would repent us of our purpose and take the next train back to Woodstock! Dinner together in Baltimore, God-speed once more at the Camden St. Station, and at last we were off on our westward journey and Woodstock lay behind—but no! the last word had not yet been said on Woodstock's part, for, when we reached Washington Messrs. Neary, Duarte and Walsh with Father Schimpf to represent Denver, were there, awaiting us and boarded the train to say the very last good by.

And here I too should say good by to you dear father but you wished to know of our trip and our reception in the West. Well of a railroad trip in a Pullman car there is not much to relate, especially when a large part of the journey is made while you sleep. Besides your Reverence lately travelled over the best part of the route and doubtless had the advantage of us in passing the mountains in day time. 'Twas too dark when the train labored up that awful grade between Piedmont and Altamont for me to enjoy the sights of the gorge. At Cincinnati the "exiles" were welcomed right royally—everything and every one seemed put at our disposal for the day or days as the case may be we spent there. In St. Louis, too, we were warmly received —even by the weather. As some delay on the part of the stair builders prevented our new house from being quite ready for us, we gradually found our way to Florissant; the last band reaching there late on the evening of the 23rd. Everything that could be done for us, was done by the superiors at the novitiate to make our stay agreeable. The new tertians' building was given over to our exclusive use and we were told to make ourselves at home—follow our own order, in short do as we listed. I wonder how much of edification we gave to novices and juniors! The weather,

just at this time, was decidedly warm but the Woodstock Walking Club's example and training were potent still, so walks were in order to the haunts of novice days, and expeditions to the "Charbonnière"—the juniors' villa—situated about two miles from the house, on a high bluff overlooking the muddy Missouri. Twice during the first week of our stay—we were there nearly two weeks in all—were the juniors with us at the villa playing the part of hosts, but during the last few days this could not be as classes had begun for them. Those of us who did not attempt a long walk frequently—they were not of course of the "faithful fourteen"—could not resist another attraction nearer home and so went morning and afternoon on "pee-wee" excursions to the vineyard—for it was the season of ripening grapes!

Sept. 5 saw us at length domiciled in our new home but of this, if your Reverence can stand the strain of another letter,—more later. I have just come from our first lecture in dogma; the class—we are but thirty-nine in the long course—looks sadly diminished compared to the days—"of yore—

When a hundred or more
We gathered in our old hall."

And now, dear father, farewell—"The old order changeth yielding place to new and God fulfills himself in many ways." O may the new be ever like the old! And so pray for us that, since God calls us to commence the work, He may in goodness grant to us the grace to leave as heritage to those who shall succeed us here the spirit which I hope we've brought with us,—the spirit of earnest study and content and peace and above all, of that true fraternal charity that characterized the Woodstock of our days.

Remember us all in your holy sacrifices and prayers but especially your Reverence's humble servant in Christ.

A Missouri Theologian.

PHILIPPINE ISLANDS—MANILA.

Extract from a Letter of Rev. Francis Xavier Simó, S. J., to the Editor.

MANILA, July 25, 1899.

REVEREND AND DEAR FATHER,

P. C.

In my last letter, as your Reverence may remember, I mentioned something about the arrival of our fathers from Mindanao, by the steamboat "Puerto Rico" on April 4, I told you how General Otis had issued an order against the landing of the passengers, but left you in suspense as to the manner in which matters were finally arranged. A word or two on this point. As soon as I learned of the prohibition against their landing, I hastened to the headquarters of the general. I told him that there were on board the Puerto Rico, some forty of our fathers who had just returned from the south of Mindanao, and that I was anxious that they should be allowed to disembark as soon as possible, in order to recruit their shattered health. "Are they priests of the Society of Jesus?" he asked. "Yes, General," I replied, "for so we have been informed by the captain of the boat." I observed at once from the expression of his countenance, that he seemed to take a certain interest in my demand; after a moment's consultation, he told me that he would do his best to comply with my request. I thanked him most cordially and departed. It was then about 8.30 A. M. Despite his promise, I was under the impression that he would take his time about the matter and that the fathers would not be allowed to land before 5 or 6 o'clock in the evening. But in this I was mistaken. To the great surprise and joy of all of us, our brethren from Mindanao reached our residence just as we were coming out from dinner. It was evident that the general had kept his word. As I subsequently learned, shortly after my interview, he gave orders that the fathers should be landed, and at once a steam launch was sent out to the Puerto Rico. The Spanish soldiers and the ladies on board thought that the launch was coming for them, and so without making any inquiry into the matter, they began at once to transfer themselves and their baggage to the launch. The captain

who bore the general's order, patiently watched this scene until the launch was almost filled with passengers. He then told them that he had received orders only for the landing of the fathers of the Society, and begged those who did not share that privilege to retire. This unexpected order had the effect of a thunderbolt on the anxious crowd. But it was useless to resist. The general's command had to be carried out, and so to the great surprise and humiliation of their fellow passengers, the good fathers were given the preference and safely sent ashore. The following day, we went to the palace of Gen. Otis, to thank him for his kindness.

The fathers and brothers who have returned are temporarily lodged in our two residences. Many are beginning to embark for Spain, since their stay in these islands is no longer possible.

Regarding those of Ours who have been left behind in Mindanao, we have no very definite news, owing to the fact that all communication with them is at present cut off. Many of them are imprisoned in Cayayan de Misamis. We have at present little hope of securing their freedom, especially since the recent negotiations with Emilio Aguinaldo have been attended with unfavorable results. When the Spanish Commission went to treat about the liberation of the prisoners, D. Marcaida urged Aguinaldo to modify a preceding decree, according to which the freedom granted to the prisoners was purely illusory. But Aguinaldo, instead of acceding to so just a demand, not only emphatically refused to make any change in the former decree, but even went so far as to declare that they should enjoy no freedom whatsoever. So you see that Agunialdo is not as kind-hearted as his partisans make him out to be. Poor suffering missionaries! All we can do for them is to pray that God may give them strength to bear their present trials.

Fathers Llobera and Diego still remain at their respective posts in Surigao and Patuan, but are constantly in danger of being taken and cast into a loathsome dungeon. Our superior fearing that they too will meet with the fate of their brethren, if left on the island, has despatched Father Yepes to Mindanao, to secure them at all hazards, and bring them to Manila.

Once that the Indians are left to themselves, they rapidly form into bands and the mortal struggles that ensue, together with the attendant devastation of the country, will do considerable damage to the material and religious interests of the island. How long this state of things will last it is hard to predict, yet judging from the tedious progress

of the Philippine war, it will necessarily be long before peace and order are once more restored.

But to return to Luzon. The inhabitants of Cavite are anxious to have Ours establish a residence among them and I believe that before long their wishes will be realized. We visit that town frequently and accomplish much good there. It is easy to see that the people do not care for the friars.

Catechism classes have begun in the several parishes of this city and instructions are regularly given by our fathers to the children and adults who attend in large numbers.

We are endeavoring to form a Catholic club among the soldiers. The men seem to take a lively interest in the undertaking, which, we hope, will be productive of very good results. The Archbishop heartily approves this formation of a Catholic Club, but we are in need of information as to how these clubs should be conducted. I would be very grateful if any of your readers could help us in this matter. We should like to see the rules and regulations of such clubs, and any information would be most acceptable and prove of service to our undertaking.

I send you also a tabular statement of all the regular and native secular clergy of the Philippines engaged in mission work. This has been compiled from returns received from the different Provincials and from the secretary of the Archbishop. To these I have added—they are the official numbers—the number of the different religious detained in prison or held captive by the insurgents. The table will be found on next page.

I commend myself to your Reverence's sacrifices and prayers.

FRANCIS XAVIER SIMÓ, S. J.

NUMBER OF RELIGIOUS AND SECULAR CLERGY ENGAGED IN MISSION WORK IN EACH DIOCESE OF THE PHILIPPINES.[1]

	DIOCESE					
	Manila	*Cebú*	*Jaro*	*Vigan*	*Camarines*	*Total*
Recollects	74	70	89	. .	. .	233[2]
Augustinians	75	17	68	68	. .	228
Franciscans	55	54	. .	1	65	175
Dominicans	14	. .	. .	95	. .	109
Jesuits	. .	25	17	. .	. .	42
Capuchins	16	. .	. .	. .	. .	16
Benedictines	. .	6	. .	. .	. .	6
Secular Clergy	25	41	26	7	59	158
						967

	Number of Christians
Manila	1811445
Cebú	1748872
Jaro	1310754
Vigan	997629
Camarines	691298
Total	6559998

	Number of Religious kept in prison by the insurgents
Augustinians	110
Dominicans	107
Franciscans	71
Recollects	46
Total	334

[1] The above list includes only those in the missions, not those engaged in teaching; thus, in the City of Manila alone there are some twenty of our fathers and nine scholastics engaged in our two colleges.

[2] As in general there is but one priest in each mission, these figures give the number of missions also.

THE NEW THEOLOGATE OF THE MISSOURI PROVINCE.

A Letter from Father H. B. MacMahon to the Editor.

St. Louis University,
St. Louis, Mo.,
Oct. 1, 1899.

Rev. and Dear Father,
P. C.

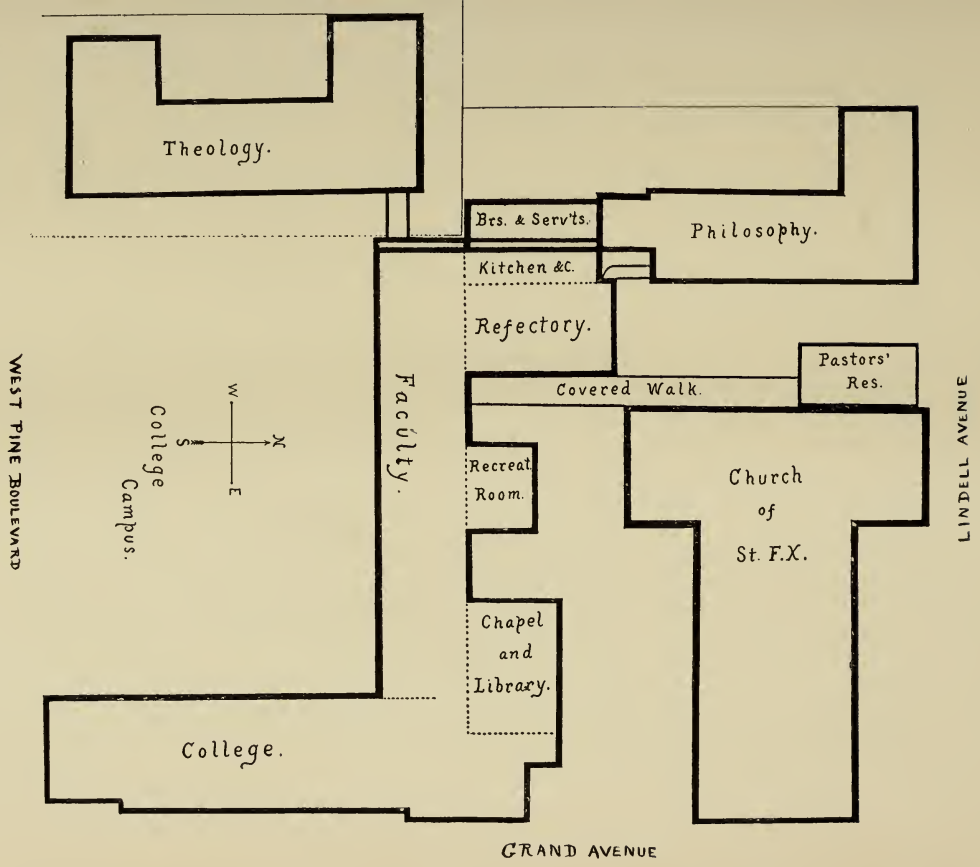
I promised, rashly I fear, to give your Reverence an idea of our new home in St. Louis. Well! the promise has been made so I'll attempt its fulfillment, though with serious misgivings as to the result. It is impossible just at present to obtain a photograph of the building suitable for reproduction, so in lieu of something more to the purpose I send a half-tone picture showing the college front, library-wing and church. To the right, beyond the transept, can be seen the pastors' residence and further still in the background is shadowed forth the home of the philosophers. The theologate is not, of course, shown, as the cut gives only a view of the university as seen from the northeast, from the corner of Grand and Lindell Avenues.

I enclose also, as a guiding thread through the labyrinth which is to follow, a ground plan of all the buildings, and with this outline before you, you may perhaps get some notion of our position. The original plot of ground belonging to the university fronted on Grand Ave.—once the western limit of St. Louis, now considerably east of the city's centre—and extended from Lindell Boulevard to West Pine St., its length was 446 ft., its depth 360 ft. The college was erected on the corner of Pine St., facing east with a front of 270 ft. on Grand Ave., and at its northern extremity was placed the community building forming really one structure with the college. This first building looked at in its general lines has the shape of a letter L, reversed, with the corridor of the community building running east and west forming the upright and that between the class rooms the base. Actual inside measurement gives the following results. Community corridor 321 ft—that of the college 275, extending as it does beyond the front on Grand in order to give a public entrance to the chapel and library. All

the rooms of the fathers and scholastics attached to the college open from the south on the longer corridor while on its north side, in separate projecting wings, are situated the chapel and library, then the recreation rooms, and almost at the extreme west, the refectory. Now we do not wish to appear too grossly material but a glance at the plan of buildings will disclose the fact, that the refectory forms the heart and centre of our whole educational plant. For connected by a corridor which joins the one already mentioned just a little west of the refectory wall, was built on property acquired later the philosophy building—again in the shape of an L, this time however not reversed but with its base line on Lindell Avenue. It accordingly looks to the north. Later still, ground was purchased to the south of the philosophy building and on this our new home was built. We therefore face the sunny south with our building running back on a line twenty-five ft. west of the college play ground till it overlaps by some fifteen ft. the faculty building. The intervening space is crossed by a bridge giving ready access to the other buildings. All this dreary waste of words, dear father, is merely to tell you that we occupy the extreme southwest corner of the college property! Before, however, passing to a more detailed description of our habitation it may not be amiss to give the dimensions of library, chapel, refectory, etc., as they may serve at least for comparison. The community chapel and library are in the same wing or building near the main entrance. The chapel is 80 by 50[1] ft. with the main altar in a projecting arch or alcove. It is really a splendid hall but for its size looks somewhat low. Lowness however is not a defect of the library, as it extends through the three remaining stories of the building being thus lighted from above as well as from the sides. Around the walls run balconies, 15 ft. in depth, reached by winding stairs. This places every book within easy reach, and the library can be entered from both the second and third stories of the building. As at Woodstock so here the library has been used thus far for public disputations.

The refectory is situated at the other end of the faculty building and forms a wing two stories in height; but its immense gothic roof and the monastic looking portico which runs along the eastern wall and connects with the

[1] It may give to many of our readers a better idea of the size of this theologate to place here the size of the chief rooms at Woodstock. The Woodstock chapel is 60 ft. by 32, and 23 ft. high; the refectory 72 ft. by 42, and 15 ft. high. The library is also 72 ft. by 42 but 23 ft. in height. The Long Course class room—or theologians' aula—is 41½ ft. by 31½. The whole length of the college is 310 ft., and the wings are 164 ft. in length.


Theology.
Brs. & Serv'ts.
Philosophy.
Kitchen &C.
Refectory.
Pastors' Res.
Covered Walk.
Faculty.
Recreat Room.
Church of St. F.X.
Chapel and Library.
College.
College Campus.
W
S
N
E
WEST PINE BOULEVARD
LINDELL AVENUE
GRAND AVENUE

church, gives it an imposing appearance. The entrance is from the main floor of the building and the hall, for such it seems, is lightsome and airy with windows on the east and north sides and doors leading to the kitchen about the middle of the western wall. There are no pillars nor projecting supports of any kind and we thus have a clear floor space of 80 by 50 ft., while the distance from floor to ceiling is 30 ft., at least in the middle of the room.

But it is time to pass to what was supposed to form the subject of this letter—the new theologate. To use the architects' words, it is "a four story brick building with a length of 178 ft. 6½ by a depth of 44 ft. 1 in. with two wings; one 42½ ft. by 23 ft. 3½ in., and the other 52 ft. 6½ in. by 30 ft. 3 in." This gives us a building with a frontage of 70 ft. on West Pine St., which though not as ornate exteriorly as either the college or the philosophy building, yet in keeping with the architecture of the others and as regards interior finish and arrangement of rooms far surpasses the latter. The house, in common with all the residences on West Pine St. stands back thirty feet from the street, with a strip of lawn in front. The entrance, reached by a granite walk, is situated some four feet above the pavement level. On entering we find ourselves in a vestibule 16 by 14½ feet, the walls being of enamelled brick and the groined vault overhead of polished oak. The floor is in mosaic. Another door admits us to the stair hall 25 by 24 ft. and immediately to our left before reaching the stairs is a double door leading into a room 38 by 24½ ft. This is to be a chapel where the Blessed Sacrament will be kept, so that we can make visits to our Eucharistic Lord without walking a square and a half to the community chapel. The remainder of this lower floor is given up to recreation purposes. Not having the grounds of Woodstock at our disposal, more provision must be made for indoor enjoyment. To the right of the vestibule a smaller room about 25 by 16 feet, and another smaller still separated from it by a corridor, fill all the space of the front wing of the building not hitherto accounted for. The stair case just outside the chapel door is beyond doubt the most elaborate piece of work about the building. Steps, balustrade, pillars and all are of solid oak, oil finished, and in place of plaster overhead we find tasty oaken panels. Lighted from above as well as from the cross corridor and of a neat design, these stairs prove really ornamental as well as necessary. Wide swinging doors next give admission to a recreation hall which has somewhat the appearance of a

gymnasium. It is 83 ft. 3 in. in length by 40 ft. in width. It is well lighted and ventilated and for night time we have three rows of electric lights, five brackets to a row, making thirty lights in all. A double row of pillars, the supports for the walls of the corridor above, serve as dividing lines and in the space to our left as we enter from the south are two bowling alleys 72 ft. in length. The flooring of the hall, as is the flooring of all the corridors, class rooms, etc., is of maple, while that of the private rooms is of hard pine. At the north end of this hall are placed the switches for electric lights, a marble wash stand, etc. A door at the extreme left opens to a future garden and a covered portico for after dinner walks. Doors similar to those by which we entered give us exit and we find ourselves at the foot of another stairway of like workmanship to that mentioned. Beyond these stairs is a corridor running east and west, and on either side are bath rooms, rooms for brooms, shoe blacking, etc., and one occupied by a porter who tends to sweeping of corridors, etc. A large room on the north side measuring 54 by 27.7 ft.—all figures are inside measurements—corresponds to the class rooms on the other floors. This is the recreation room proper, a place for quiet talks or noisy discussions as the occasion may demand. It was intended also to have our theologians' library here but it looks at present as though reasons of convenience would keep this latter on the third floor.

Mounting the stairs we find ourselves at the junction of two corridors the narrower one is 74 ft., from east to west. North of it is the long course class room—our theologians hall—opening on the corridor by double doors near either end. It is of the same dimensions as the recreation room beneath it; and is lighted by seven windows, each 7 ft. 1 in. by 3 ft. 6, while for evening dogma three bunches of incandescent lamps with porcelain reflectors suffice. Besides the usual style of ventilators at floor and ceiling, there are others which should prove a boon to the much abused class beadles, during winter time. These open directly through the wall but the fresh air entering must first pass between the coils of the steam heaters which are of a special make to insure this effect. The supply of air can be regulated or shut off entirely by means of levers underneath the coils. At the end of these corridors on each floor are the lavatories, but on this second floor on which we are now, the room for this purpose is somewhat smaller than on the others by reason of a passage-way leading to the bridge connecting us with the other buildings. Until the closing of the pub-

lic alley, which as yet separates the theologians from the rest of the community, this bridge is a necessity and afterwards will prove a great convenience forming as it does a short cut from refectory to class room.

Turning from the door of the class room we look down the principal corridor of the building. It presents a rather neat appearance. There are twenty rooms on this corridor, eleven on the east side and nine between the light shafts and stairways. The door frames add not a little tot he effect of the corridor. They are ten and a half feet high of polished oak, of rather ornamented appearance and connected by a picture mould of the same material. This latter is a feature of all the rooms. Another thing which strikes the eye as an improvement is the absence of the conventional wainscoting; in its stead you behold a washboard with heavy moulding, and then three feet above the floor another strip of oak, with the intervening space painted a stone green. In the front wing we again find a cross corridor similar to the one before described. The third floor is but a reproduction of the second with the sole exception of the bridge to the other house and so we need not take the trouble to view it. On the fourth floor the space occupied on the others by the lecture halls is occupied by private rooms thus making thirty-eight rooms on this floor. Thus we have a total of 100 private rooms. Besides there are eighteen rooms on the attic floor 9 x 12 ft. and 10 ft. high which, prescinding from the climb, are with the exception of a very little space cut off at one of the upper corners as good as any of the others. These could be used in case of necessity should the necessity ever arise which is more than unlikely. At present we occupy only the second and third floors, as we number but 49 theologians,—39 in long course and 10 in short. Mr. Bertrand has joined us to represent Denver and one other has since been added to the sturdy band from the mountains. Besides these 49 theologians, the professors of Sacred Scripture, evening Dogma, Canon Law, Moral, and Short Course Dogma dwell here with us, to facilitate, I suppose, consultation. Father James Sullivan, professor of morning Dogma resides in the faculty building, to be within something like convenient reach of the 50 philosophers as well, since he is prefect of studies.

Having taken a hurried, and I fear confused and confusing, glance at our material surroundings, we may turn for a moment to other topics. And first as regards our daily order. The intention was, I believe, to conform as much

as possible to that of Woodstock. But the difference in the hour of rising and the time of meals, necessitated considerable changing. That you may more readily see our points of conformity and divergence I send our order written out after the model of your "Ordo Scholarum Theologicarum" for the current year. (See page 298)

Our short course men you will note have an added hour on Monday, P. M., to be spent in repetition of moral. Our recreation order follows the same general lines as yours. Thursdays and holidays A. M. "domi" 9–11.30, and for those who wish to go out walking, from breakfast—11.30. Dinner you know is at 12 and this puts examen at 11.45. P. M. 4–7 summer and 4–6.30 in winter. On Sundays P. M. 4–6.30. The supper hour is 7.15. And now, dear father since we've reached this late hour is it not time to bring this collection of facts and figures to a close? But methinks I hear you ask the names of our professors and I suppose I had better answer this query now. As I mentioned before Father James J. Sullivan is Prefect of Studies and teaches morning Dogma with Mazzella's De Ecclesia for text book. Father B. J. Otting is professor of evening Dogma; Father F. Bechtel of Scripture and Hebrew; Father M. Martin, Moral; Father W. H. Fanning, Canon Law and Ecclesiastical History; Father F. B. Klocker, Short Course. The text books are those in use at Woodstock.

In philosophy, Father Thomas F. Brown has Ethics and Father M. McMenamy Metaphysics of third year; Father James T. Finn, Cosmology, etc., of second year; Father A. Rother, Logic and General Metaphysics of first year; Father H. De Laak, Physics and Mechanics; Father C. Borgmeyer, Chemistry; Father J. Sennhauser teaches Mathematics.

Our classes opened on Monday, Sept. 11. On Tuesday we had our introductory lectures. Wednesday however, was the day set apart for the solemn Mass of the Holy Ghost. On Tuesday evening Most Rev. Archbishop Kain signified his wish to be present and so we had a Mass "Coram Episcopo" and all,—fathers, theologians and philosophers—went in procession from the main entrance to the church. The sight of so many black gowns followed by the purple robes of His Grace must have been rather novel to the many passers by on Grand and Lindell Avenues—if we may judge, at least, by the manner in which they stared.

The college boys occupied the middle pews while the rest of the church was filled by devout worshippers in numbers that surprised us. Father Brown gave a stirring exhor-

tation to the college students and perhaps in the speaker's mind we too came in for a share of the good advice given. After the Mass the Archbishop came over to bless our new building and meeting us as we returned from the church, spent a few moments in familiar conversation with us ending by telling us he was glad we had come to St. Louis and hoped we would find the place more to our liking day by day.

The spiritual part having been thus strengthened by the service of the morning it was not far amiss that noon should cater to the material side of our nature and of course after this, our "welcome home" feast, recreation in the afternoon became a necessity.

Our year's work thus began on Friday and since it has begun, pray for us dear father that through no fault of ours that work may prove a failure. I know you have our good success as much at heart as we can have, and wish it as sincerely as we wish for yours. And so, dear father, may Woodstock and St. Louis, though miles apart, yet one in aim and in desires, as in affection, go forward head and heart to labor for God's glory for the greater spread of the Church on earth and the greater honor of our own loved Mother, the Society!

Again commending myself in particular to your holy sacrifices and prayers, I remain devotedly yours in Xto.

H. B. MacMahon, S. J.

ORDO SCHOLARUM THEOLOGICARUM IN ANNUM SCHOLASTICUM 1899-1900.

Die		Sacr. Script. *audiunt theol. ann. 3 et 4 curs. long. et ann. 3 curs. brev. (Inc. die 25 Sep.)*	Theol. Schol. *audiunt theol. curs. long. (Inc. die 11 Sep.)*	Theol. Comp. *audiunt theol. curs. brev. (Inc. die 11 Sep.)*	Theol. Moral. *audiunt theol. ann. 1 et 2 curs. long. et brev. (Inc. die 11 Sep.)*	Jus Canon. *audiunt theol. ann. 3 et 4 curs. long. ann. 3 curs. brev. (Inc. die 26 Sep.)*	Histor. Eccl. *audiunt theol. ann. 1 et 2 curs. long. et brev. (Inc. die 26 Sep.)*	Ling. Hebr. *addiscunt theol. an. 1 curs. long. (Inc. die 25 Sep.)*
Lunæ	A. M.	. . . . .	9.35–10.35	9.35–10.35	10.40–11.40	10.40–11.40	. . . . .	
	P. M.		3.00–4.00, circ. 6.15–7.15		6.15–7.15 (Rep. pro curs. brev.)			5.40–6.10
Martis	A. M.	10.40–11.40	9.35–10.35	9.35–10.35	10.40–11.40	. . . . .		
	P. M.		. . . . .				3.00–4.00	5.40–6.10
			6.15–7.15					
Mercurii	A. M.	10.40–11.40	9.35–10.35	9.35–10.35	10.40–11.40	. . . . .	. . . . .	
	P. M.		3.00–4.00, circ. 6.15–7.15	3.00–4.00, circ.				5.40–6.10
Veneris	A. M.	10.40–11.40	9.35–10.35	9.35–10.35	10.40–11.40		. . . . .	
	P. M.		3.00–4.00, circ. 6.15–7.15	3.00–4.00, circ.		5.25–6.10		5.40–6.10
Sabbati	A. M.	10.40–11.40	9.35–10.35	9.35–10.35	9.00–9.30 Casus 10.40–11.40	. . . . .		. . . . .
	P. M.		. . . . . Disp. Hebd. aut. doc. 6.15–7.15				3.00–4.00	

ACADEMIA

	Habetur	Hora	Pro Theolog.	Incipit die
Rituum	d. Dominic.		an. 3 cur. l. et br.	24 Sep.
Ling. Hebr.	d. Dominic.	10.45–11.15	an. 2 curs. long.	24 Sep.
Cant. Greg.	Sabbat.		an. 3 cur. l. et br.	
Exercit. Ton.	Altern. d. Dom.	11.20–11.40	omnibus.	24 Sep.

OUR NEW NOVITIATE—
ST. ANDREW-ON-HUDSON.

A site has been purchased for the novitiate of the province on the left or east bank of the Hudson, exactly three miles above Poughkeepsie. The old name of the estate was Ridgewood, known as the estate of John R. Stuyvesant, in the township of Hyde Park, Duchess County. In pre-civilized times it had formed part of the territory of the Shacameco branch of the Mohican Indians, and then of a lesser tract which was granted to Caleb Heathcote & Co., and called the great nine partners' patent, the conveyance being dated the 27th May, 1697, the ninth year of William III., King of England, France and Ireland. The acreage of the estate is now 182 acres 21 perches, the river front about 2000 ft. About sixty acres lie between the river and the old post road from New York to Albany, forming a quadrangular space east of the New York Central and Hudson River Railroad, which at this point is hidden from the grounds, as they are bounded on that side by an abrupt cliff along the top of which it is to be hoped there will before long run a broad walk, commanding exquisite views for miles up and down the river, and of the hilly and varied western shore and, to the northwest, of the distant Catskills. The grounds are very uneven and broken up into steep knolls and intersecting valleys or ravines, being for the most part covered now with trees and thick undergrowth, but destined to be a charming shrubbery or pleasure ground with many a shrine or grotto perched on sequestered hillocks or nestling in secluded dells.

On the other side of the railroad at the southern extremity of the estate and opposite to a winding path which descends to the railroad level, there is a tongue of land belonging to

the estate which will enable us to form a good boating and bathing house, and in winter will serve as a fine starting place for our skaters.

The house will be erected on the site of the present residence where the ground is from 100 to 150 feet above the river level, and will from its upper stories command splendid views; its façade will probably face southwest or eastern.

The farm lies altogether on the further side of the post road and runs up a gentle slope to the foot of a wood which clothes a moderately steep hill at the back.

Such is the site of the new novitiate, purchased for $22,500, and now incorporated under the title of "St. Andrew-on-Hudson." The name of the Roman novitiate was chosen as those of "Manresa" and "Loyola" are already taken by other establishments of ours

The place is simply a paradise and it is hoped that for many long years it may be the healthful and pleasant home of the young members of our province.—*Faxit Deus!*

BOOKS OF INTEREST TO OURS.

Natural Law and Legal Practice. By Rev. René I. Holaind, S. J. New York, Benziger Bros., pp. 344.

When, two years ago, Father Charles Coppens, S. J., published his "Moral Principles and Medical Practice," no true friend of Catholic University education could help feeling that the book was answering a sadly-felt want in our literature, and to-day those same friends will undoubtedly experience a still greater satisfaction, if they read Father Holaind's remarkable volume on "Natural Law and Legal Practice." What the former has done for the department of medicine, the latter has done for the department of law. Comparisons are odious; but we are sure of having offended no one, by saying that Father Holaind's work will, in its respective sphere, give greater satisfaction, for it is altogether more fundamental and at the same time more exhaustive than Father Coppens' book. The reason of this is found in the nature itself of the subject-matter, the Ethics of Law, which are far more extensive than the Ethics of Medicine. Besides, as it is now the fashion to inquire into the ethics of everything, the timeliness of the work is no less manifest than its necessity and usefulness.

Let us, first of all, give a comprehensive idea of the division and contents of the book. We shall not be too critical on the subject of division, for the work is entirely made up of twelve lectures, in true university fashion, and each of these is a complete treatise in itself. Had there been a design of giving us an ordinary text-book, we should have preferred a different arrangement; for instance, we could have melted into one, or at least made to follow each other, the second and the fifth lecture, so as to furnish a more connected idea of the false theories of morality, utilitarianism and hedonism; likewise the lectures on Justice, on Conflicts of Rights, and on Legal Ethics should not, in that supposition, be separated from each other by the lectures on Property, on Taxation and on Capital and Labor. However, to reconcile us with the division chosen by the author, we have a Sabetti-like index which amply supplies any deficiency.

Now for the contents. The first lecture on "Moral Causation" gives us the fundamental principles of Ethics: ends and the last end, goods and the supreme good, the whole purpose of human life, is briefly but forcibly analyzed and synthetized. In the next lecture, which is on "Natural Law," we find, after the definition of law, natural and positive, has been established, the usual proofs of the existence

of Natural Law, from experience, from the existence and attributes of God, and the indirect one, *ex absurdis;* the author here also, in a distinct section (sect. III.), pays his respects to those would-be pillars of jurisprudence,— Hobbes, Bentham, Puffendorf, and Austin. It is a keen pleasure to follow Father Holaind in the gentle sarcasm with which he relentlessly pursues that Protean sophist, Austin, whose reputation as a philosopher should be lost forever; as a contrast, the book brings out in bold relief the magisterial and orthodox teachings of the truly great jurist, Blackstone. The third lecture on "Human Acts and Animal Motions," besides treating of the theory of human acts and man's responsibility, takes up and settles a number of practical questions, as vivisection of animals, drunkenness, insanity, hypnotism. The fourth lecture on "Freedom of the Will," completes what we may call the *General* Ethics of Law; its subject in importance is second only to the treatment of Natural Law, and is accordingly given all the attention it deserves; suffice it to enumerate the proofs of the existence of Free Will; viz. consciousness, concept of duty, nature of deliberation, and consent of the world. A whole lecture, the fifth, as we stated above, is taken up in the refutation of the two false standards of morality, "Utilitarianism and Hedonism," with special respects paid to Herbert Spencer's utilitarian evolution. We recommend the careful perusal of this last part (sect. IV.) of the fifth lecture, as containing a complete and victorious refutation of the mischievous hypothesis of evolution in general (Huxley, Haeckel) and of moral evolution in particular (Spencer).

The second half of the twelve lectures might be styled the *Special* Ethics of Law: lectures six, ten and twelve treat of Justice, of Conflict of Rights in matters of Law, and of Legal Ethics; whilst the remaining four lectures are concerned with some practical topics of the day; viz. social relation, property, taxation, capital and labor. In the sixth lecture we have a comprehensive study of the virtue of "Justice," a synonym to Law and Jurisprudence, and of its classic divisions, as also of its difference from charity and fidelity, pleasantly illustrated by Shylock's contract. The tenth lecture, on "Conflict of Rights," is one of extreme importance: duty and right are clearly defined and classified; the three principal sources of conflicts are discussed; the subordination of the various kinds of laws is very briefly—too briefly, in our opinion—indicated; and as to the rules for deciding conflicts, the author, after a few substantial remarks, refers us to the rules of judicature to be found in the "Corpus Juris Civilis" and the "Corpus Juris Canonici." The twelfth lecture on "Legal Ethics" completes the general matter of Justice and Law by pointing out their respective obligations to Legislators, to Judges, to Jurors and to Lawyers; besides, the latter ones, being more particularly meant

here, have this matter further supplemented, *coronidis instar*, by the magnificent "Rules for the Guidance of a Lawyer's Professional Conduct," which so worthily conclude the volume. We regret only that the author has not found a little space also for the Ethics of the Plaintiff, the Defendant and the Witness. Finally, of this lecture we may say, even more truly than of the rest, that it would be very difficult to condense more sound Ethics and more patriotic wisdom within so few pages.

The four remaining lectures treat of rights and duties in some particular applications, mostly civil and economic. In the seventh lecture on "The Individual, the Family and the State," the important subjects of Marriage, Education, the Origin of Civil Society, receive careful treatment; we should call the readers' particular attention to the principles on the Education Question (p. 185 and foll.); the refutation of the Social Compact of Hobbes and Rousseau (p. 192 and foll.), where they will find gentle irony and five solid arguments to the contrary; the eight practical—if not practised—rules of State polity (p. 201 and foll.). To be noticed also a touching farewell to the old type family servants, *domestici*. The next lecture on "Property" or Ownership furnishes all the best weapons against socialism and communism, special attention being paid to an old foe, Henry George, in the chapter on Property in land. The ninth lecture on "Taxation," after upholding the taxing power in general, explains the three current systems — proportional, progressive and progressional,—and lays particular stress on the difficulties of the Income Tax. The last practical question is treated in lecture eleven on "Combinations of Capital, and Labor Organizations." Here the reader will find sound philosophical principles on this *the* social question, the everlasting dualism between riches and poverty, capital and labor, trusts and labor societies. Any one that has read these four last mentioned lectures will remain convinced both of the extreme timeliness of Father Holaind's book, and of the magisterial way the matters are handled.

To sum up our appreciation, which the foregoing analysis more than insinuates, we will once more state that this is sound, up-to-date and patriotic philosophy, admirably combined with keen observation of practical experience, and that the style of the writer is all through clear, concise, lively, in one word, worthy of the author of "The Parent First" and "Ownership and Natural Right;" our private opinion even is that Father Holaind, like wine, improves with age! The quotations, always brief and to the point, are simply jewels all on a fabric of silver.

Upon concluding, we may perhaps express a wish — to which we are encouraged by simple allusions made to the matter in the book, pp. 178 and 281,—and that is, that the Reverend author may soon give us another much needed

volume on "Canon Law and Legal Practice," the relations of Church and State being now at a crucial point, at least with regard to our new possessions. We are lamentably poor in this kind of literature, so important however for the dispelling of prejudice and the final triumph of fairness. In fact, we know of but one book that treats *ex professo* of this matter: "The Church and the Law," with special reference to ecclesiastical law in the U. S., by Humphrey J. Desmond, of the Wisconsin Bar (Chicago, '98). The book is excellent as a collection of references, but does not attempt to set down any principles; even, many important legal decisions are not included: we will only mention the magnificent opinion of Justice Brewer, of the U. S. Supreme Court, in the year 1892 (U. S. Reports, vol. 143, pp. 457 and foll.), in which he makes these two points: 1) that this is a religious people; and 2) that this is a Christian nation,—a decision, from the highest authority in the land, which should for ever and *de facto* banish bigotry, as it banishes it *de jure*. — *Father Aloysius P. Brucker, S. J.*

Notes on a History of Auricular Confession. H. C. Lea's Account of the *Power of the Keys* in the early Church, by Rev. P. H. Casey, S. J., Professor of Dogmatic Theology in Woodstock College. John Joseph McVey, Philadelphia, 1899, pp. 119.

H. C. Lea has made it his life-work to gather together from everywhere and dump into ponderous tomes whatever he can find, or fancies he has found, or, perhaps, hopes to make his readers believe he has found, that tells against the divine character of the Church of God. To do so does not require great talent or accurate learning; only perseverance, a certain acquaintance with bibliography and money to buy books. Upon a certain class of superficial readers his heavy volumes have made some impression. It seems, however, neither necessary nor perhaps very profitable to undertake a detailed refutation of works of this character. Nor was it possible to a busy Professor of Theology. Father Casey has hit upon an admirable plan to discredit Mr. Lea, as he deserves to be discredited. As the sacrament of penance, auricular confession, etc., stands and falls with the power of the keys, Father Casey has subjected Lea's chapter on "the power of the keys during the first five centuries" to a detailed examination, and has embodied the result of his examination in this volume. He takes up Lea's statements one by one and when he gets through with him, Lea's laborious structure is a heap of ruins. In looking over this "historian's" pages, we are reminded of the style of writing Church history that has been in vogue among Protestants until recently. All the scandals of Popes, Cardinals, Bishops, Priests, monasteries, princes and people extending over Christendom

and through four or five centuries are piled up together in one heap—"Behold the Church of the Middle Ages!" But this system of "artificial selection" has now gone out of fashion. Mr. Lea, however, still clings to it, and Father Casey has well called him "the scavenger of history." Father Casey's book has been very favorably received by the Catholic press. They all praise his learning, the keenness of his logic, the excellence of his style. It is in fact this writer's peculiar merit which ought to be pointed out, that while the work is thoroughly theological, it is not in the least dry, but written in a lively style, perfectly clear and popular. It ought to be widely circulated among educated Catholics and would be very useful to inquiring Protestants.

The Beginnings of the Hierarchy in the United States. Paper read before the New York Catholic Historical Society, by Rev. T. J. Campbell, S. J. New York, Published by the United States Catholic Historical Society, 1899, pp. 28.

The Catholics of the United States have not been accustomed to speak or write unkindly of the Society of Jesus. The Society has been too closely identified with the birth and early struggles of the faith in our land, with its happy progress and its flourishing condition down to our own day. Recently, however, *Catholic* detractors of the Society have raised their voice, even in pulpits, and shame-faced attacks have been made in periodicals.

The most serious of these charges ever made in this country against the Society was, that in Japan, in England and in the American colonies the Jesuits prevented the establishment of the hierarchy. The accusation, of course, implies that from lust of power our fathers in these countries put themselves in the place of the divinely instituted organization of the Church, the rule of Bishops. A most grievous charge, indeed, scandalous to the ears of plain Catholics, and injurious and unjust to the Society.

In vol. XXV. of the W. L., there is a short note on pp. 338–39, giving some "Historical Data" on the subject, and in the same vol. pp. 425–441 is an admirable article by Father T. J. Campbell, in which he treats the whole question.

In the lecture under notice, delivered before the N. Y. Cath. Hist. Soc., Father Campbell confines himself to that part of the accusation which bears on the American Colonies, and this time he fortifies his assertions and arguments with an imposing array of historical documents, giving a triumphant refutation of the calumny, for a calumny it is: we may as well call a spade a spade. We can truly say that Father Campbell has rendered an important and lasting service to American Church History. Henceforth this point is settled for every man that can and will weigh historical evidence and whose mind is not hopelessly warped. Nay, more, in

face of this evidence, no man will dare again to repeat this charge. He has also deserved the gratitude of his brother Jesuits, and their congratulations for having cleared the fair name of our much maligned mother of an unjust aspersion.

The lecture was delivered before a distinguished audience, including Archbishop Corrigan and many eminent clergymen who warmly congratulated the lecturer on his success.

We believe that this pamphlet, so admirable both in substance and in style, has not been made known as much as it deserves.

Close to the Altar Rails, by the REV. MATTHEW RUSSELL, S. J., Dublin; pp. 71.

Father Matthew Russell's books have already become so deservedly popular, especially with religious, that the mere announcement that another volume entitled "Close to the Altar Rails" is now ready will ensure for it a large sale. While not so rich and full, as "Moments before the Tabernacle," we think it superior to "At Home near the Altar," the publication of which was hastened perhaps by the warm welcome the first of the series received. Like its companion volumes, "Close to the Altar Rails" is made up of little narratives, reflexions and verses, simply and gracefully written. We feel sure that all lovers of the Hidden God will find much in this last booklet to increase their devotion to the Blessed Sacrament, and much that will make the moments passed "Close to the Altar Rails" more precious and profitable. Blessed is he who is the means of making our Divine Lord more loved and honored by the faithful, thus making it "worth his while," as Father Russell familiarly puts it "to dwell among us" and the pious author may rest assured that he has the grateful prayers of those to whom these little books have made the "Prisoner of the Tabernacle" better known and the devotion to Him more attractive.

Idyls of Killowen, by the REV. MATTHEW RUSSELL, S. J. London: James Bowden, 10 Henrietta Street; pp. 140.

Catholics generally are deeply indebted to Father Russell for the many holy and consoling thoughts suggested by his charming booklets on the Holy Eucharist. In that particular line he ranks with the saintly Bishop de Bouillerie, who was an apostle of our Hidden God. But Father Russell has not confined his talents merely to writing on religious topics, he has been long and favorably known to the readers of his inimitable little magazine, "The Irish Monthly," as the author of many a charming piece of secular verse, which for choice of diction, simplicity of expression, and a tender vein of genuine Irish sympathy, are unrivalled.

Who that will read attentively "The Irish Children's First Communion," will not say that the author of the beautiful

Eucharistic verses has caught up the tone of his Master with regard to the little ones of Christ's fold? The book before us is permeated with the spirit of the words: "Suffer little children to come to me." Not, indeed, that the entire work, or even the larger portion of it, is devoted to children's thoughts, but that the language of the heart, true poetic feeling, is everywhere present in the volume. There is a true Wordsworthian ring about Father Russell's "The Yarra-Yarra Unvisited," while his thoughts on his illustrious uncle, Dr. Charles Russell, and on the haunts of his boyhood, together with some of the loved ones who made home happy, show a depth of feeling which is characteristic of a noble soul.

We hope that all our colleges will make this volume of verse accessible to their students.

La Consecration au S. Cœur de Jésus. Par le P. A. VERMEERSCH, S. J. Tournai, Casterman, 1899, pp. 247.

Father Vermeersch, professor of Moral Theology and Canon Law, in our scholasticate at Louvain, has published a timely booklet of some 250 pages with the above title. It opens with the recent encyclical of Leo XIII. on the "Consecration of All Mankind to the Sacred Heart." This is followed by a resumé of the encyclical and the Act of Consetion approved by Pius IX. in 1875, on the occasion of the second centennary of the revelation made to Blessed Margaret Mary. Then follows part first, "The Consecration to the Sacred Heart, a means of perfection." This comprises the "fundamental idea," "the condition required," "the exercises," etc., and concludes with an explanation of the nine offices of the Sacred Heart. The second part consists of meditations on the nine offices. Three meditations are given for each office. The book concludes with a selection of prayers, counsels for meditation, the meaning of the Grand Promise of the nine Fridays, and finally with the remarkable letter of Cardinal Mazzella, in the name of his Holiness, to the Bishops on the propagation and extension of the devotion to the Sacred Heart.

It is a true satisfaction to have a work of piety edited by such a well known theologian as Father Vermeersch. We are assured that all will be exact, but besides this little book is by no means dry. It is full of devotion and the explanations of the act of consecration and the nine offices are original and striking. The author explains well how serious this consecration should be, and that it does not consist in mere words; for at the very outset he reminds us that our Lord has spoken so clearly, "It is in the *abnegation* of everything and of ourselves that perfection consists." Here is the way and at the same time here is the reason why souls do not really consecrate themselves to God. A real consecration means to embrace the cross. It is no fault of Father

Vermeersch if we do not understand this. The meditations on the nine offices throw a new light on them and show how suitable they may be made to keep alive in our hearts the importance of this consecration. There seems to us to be but one thing wanting to make this little work widely known and that is an English translation. For the benefit of hundreds in this country and England we hope this will soon be made and given to the world.

A General History of the Christian Era for Catholic Colleges and for Self-Instruction, by A. GUGGENBERGER, S. J., 3d vol. St. Louis, B. Herder, pp. 432.

This stately and handsome volume comes to us from the learned professor of history in Canisius College, as the ripe fruit of many years of patient industry. It contains the history of the 18th and 19th centuries, including so recent an event as the Spanish-American war. The arrangement is admirable, clear and methodical, grouping connected events under the same chapters. The student will be much aided by the tables which are inserted at the end of most of the chapters. The genealogical tables are very necessary to understand the grouping of alliances, wars of succession, transfers of crowns, etc. Still more useful are the chronological tables, in which, at the end of each chapter, the matters treated are briefly summed up for the sake of clearness and as an aid to the memory. Excellent, too, are the frequent bibliographical references, especially to American and English books and reviews; and lastly the six historical colored maps.

American history gets its fair and full treatment. We will mention some of the tables referring to American history. On pp. 58–61 is a table in four columns, of the original English Colonies in North America. The first column enumerates in chronological order the thirteen colonies; the second tells us by whom they were settled; the third, how governed; the fourth, some of the most striking events in each. On pp. 86–87 we have a table, in four columns, of the Contest between Europe and America from 1627–1763. First column: enumeration of the eight wars; second: parties to the conflict; third: military operations; fourth: Treaties of peace. One is startled at first sight on reading this heading of a chapter: "American causes of the seven years' war.—The military operations and strategical plans of the war for the Union (civil war) are also presented with great clearness.

It must be confessed that the reading of the history of the civilized and Christian world during the last two hundred years is saddening in the extreme. On looking over these interminable catalogues of wars, strifes, intrigues, base treacheries, one exclaims with a groan: "Man is a very bloodthirsty animal!" That, however, is not our author's fault. He has done his work very well indeed, and we only hope

that it will be appreciated by the Catholic public as it deserves.

The Spiritual Exercises of St. Ignatius explained by FATHER MAURICE MESCHLER. Translated from the German. *Second Edition.* A new edition of the English translation of Father Meschler's excellent Commentary on the Exercises has just been printed at Woodstock. It is carefully revised and greatly improved, owing, in the main, to the valuable notes kindly sent by Father Meschler to the editor. This is the only complete and connected Commentary on the Spiritual Exercises that we possess in the English language.

A Manual of the Sodality of the Blessed Virgin Mary has been compiled by FATHER JAMES A. DOWLING, S. J., Church of the Gesu, Milwaukee. This little manual consists of 160 pages only and is especially suited for sodalities in our parish churches. It contains, besides the rules, a chapter on the origin of the sodality, prayers to be recited daily by the sodalists, devotions for Mass, Confession and Communion, indulgenced prayers, and the Little Office of the Immaculate Conception. There has been need for a long time of such a manual—of small size and all in English. There are indeed larger manuals with the office in Latin suited to our college sodalities, but we know of none like the present one for our church sodalities. Some years ago we received a letter from our fathers in Australia, asking for just such a work, and, after much inquiry in England and this country nothing suitable could be found. The present little book fills the want admirably. The cost is but eight and one half cents bound, and Father Dowling informs us that he will supply any of our sodalities with copies at cost price, if their order is given before the new edition is printed.

At the suggestion of the missionaries of the Missouri Province, FATHER SHERMAN is publishing a series of short tracts on dogmatic subjects. They are appearing in sets of four, in little pamphlets about the size of a catechism, and are designed to supplement and enforce the impressions of the mission. The first set are entitled: "The Old Religion," "The Church," "The Real Presence," and "The Rule of Faith." The second are: "The Seven Sacraments," "Confession," "Christian Marriage," and "Purgatory." The third: "The First Pope," "The Popes in Rome," "The Pope is Infallible," and "The Popes in Our Age." Others may be added later if the first three sets are well received. They are published by B. Herder, 17 S. Broadway, St. Louis. Price $3.50 per hundred.

FATHER MAAS'S *Commentary on St. Matthew.* We are glad to learn from the publishers, B. Herder & Co., that Father Maas's Commentary on St. Matthew is to be used as a text-book in Maynooth.

Why am I a Catholic? by FATHER BRANDI has been published as a tract by the Mangalore Catholic Truth Society. It is edited by Father John Moore, S. J., and issued in demi-octavo form. It contains 18 pages and is sold for three Reales per hundred. Twenty-eight thousand copies of this little work have been printed in the United States, and is still in demand.

F. K. Root & Co., 74 Fifth Avenue, New York, have recently published two sacred songs entitled, "Jesus the All Beautiful" and "Dear Lord." Both the words and the music are by FATHER J. F. X. O'CONOR, S. J., of St. Francis Xavier's, New York.

We have received from the author a copy of *Fra Girolamo Savonarola*, a Biographical Study, by HERBERT LUCAS, S. J. London, Sands & Co., 1899. A review of this important work will appear in our next issue.

We have received from FATHER MATTHEW RUSSELL the "Index to the First Twenty-five Volumes of the Irish Monthly." This Index contains a list of authors and subjects combined, and will be found valuable for any one engaged in literary work. We say this advisedly for anyone who teaches or studies English literature can hardly fail to get help from the "Irish Monthly."

ACKNOWLEDGMENTS:—1. From Father A. Hamy, S. J., "Notes sur la Fondation du Collège des Jésuites à Cassel."

2. From Father A. Vivier, S. J., "Status Assistentiæ Galliæ, S. J."

3. From Father H. Lucas, S. J., "Fra Girolamo Savonarola."

4. From Father A. Vermeersch, S. J., "La Consecration au S. Cœur de Jésus."

5. From Father C. M. Widman, S. J., "Viel, sa Vie, ses Œuvres."

6. From Father John Moore, S. J., Mangalore, (1) "The Religion of Protestants;" (2) "Why am I a Catholic?"

7. From Father Thomas E. Sherman, S. J., "Mission Tracts."

8. "Berichten int Nederlandsch Oost-Indie," III., 1899.

9. From Father Miguel S. Mata, S. J., Ateneo Municipal, Manila, several valuable pamphlets on the Philippines, the manners and customs of the natives, etc."

10. From Father Thomas Hughes, S. J., "An alleged Popish Plot in Pennsylvania, 1756–7."
11. From Georgetown College, "College Days at Georgetown."
12. From Father James A. Dowling, S. J., "Manual of the Sodality of the B. V. M."

ANSWER TO QUERIES.

LV. *Can any of our readers tell us why the Feast of St. Pulcheria (July 7) is celebrated in the Society, and as a "duplex majus?"*

The first monument of any devotion to St. Pulcheria in the Society is found in the chapel of the *Primaria*, in the Church of St. Ignatius at the Roman College (1582–1622): among its paintings, which have all reference to the devotion to the Blessed Virgin (figures of her in the Old Testament, as Abigail, Jahel, Mary sister of Moses, Rebecca, Judith, Debora, and devotees of her in Church history), the one, which is placed immediately above the seats of the prefect and assistants of the sodality, represents St. Pulcheria, and the inscription under it reads as follows:—"S. Pulcheria · Augusta · Hostibus · Devictis · ad · Virginis · laudes · parthenios · cætus · invitat · "—"The holy Empress Pulcheria, after defeating her enemies (Councils of Ephesus and Chalcedon), invites the virginal clients to sing the praises of the Virgin."

However, the feast of the saint was not granted to the Society till the year 1752, that is, more than a century later. And here is the authentic narrative of how it all happened. My authority can be ascertained by any one who is not terrified by the big folios of Benedict XIV's works: it is found in vol. 15, p. 122, published in 1788, or also in the 2d vol. of his *De Divino Officio*, etc., p. 892, re-edited by our Father Emmanuel de Azevedo; the same information, with all the *pieces justificatives*, is also given in an Italian life of St. Pulcheria, published by Father Contuccio Contucci, S. J. (Piacenza, 1794).

In this latter work (see Appendix, p. 242 and foll.), we see that the introduction of her feast is principally due to the above mentioned Father Azevedo. There he tells us at length how, in January 1752, he went to the novitiate at St. Ignatius for his annual retreat, and there happened to read for his life of the saints the works of St. Leo the Great and particularly the saint's beautiful letters to St. Pulcheria; then he spoke of his admiration for the holy Empress to a father of the house, Father Danzetta, who showed him a little picture of her and mentioned also his surprise that the saint did not have a feast in the Western Church. Father Azevedo next went to the library and found that the Bollandists (tom. 3

Sept., John Stilting, A. D. 1750) two years before, had expressed the same surprise in their life of the saint; he finally consulted Salazar's Spanish Martyrology, and once more was disappointed to see that the Spaniards, who were so zealous for their saints, made no mention of St. Pulcheria, although as a niece of the great Theodosius she could be claimed as a Spaniard. Soon after, Father Azevedo returned to Father Danzetta and thought of having the matter laid before the Pope, Benedict XIV.: Father Danzetta would represent the novitiate as "Præfectus ecclesiæ" of the same; Father Trigona, Provincial of Sicily, would represent his province, and Father Azevedo himself, his countrymen, the Portuguese Canons of Lateran, whom he knew to be very devout to St. Pulcheria. With Father General's permission, Father Azevedo then wrote a Memoir for the Pope, who wondered in his turn that this great saint had no feast, and promised it. The next step was the composition of the Office proper and the Mass. Father Contucci, the professor of rhetoric, saw his collect chosen as the best; Father Danzetta suggested the lessons of the third nocturn, a letter of St. Cyril of Alexandria to St. Pulcheria and her saintly sisters Flaccilla, Arcadia and Marina; Father Azevedo arranged the whole Mass. The Pope approved it all. Father General, Ignatius Visconti, was very much pleased with the work, and said to Father Trigona that he should be pleased to have the Office and the Mass extended to the whole Society, because—and this is the official answer to the first part of the query—"St. Pulcheria then could and should be to all of us a stimulant and an *example* in her zeal for the salvation of souls, the propagation of the faith and obedience to the Supreme Pontiff, and at the same time a very timely *Patroness* of our missions, particularly among the Greeks and in the East."

The first Decree of the Sacred Congregation of Rites, dated Jan. 31, 1752, is inscribed to "the Order of Canons Regular of St. Augustine in Portugal," a courtesy due to Father Azevedo, their friend; but, by it also, the privilege is granted to "the Fathers of the Society of Jesus in Palermo and in the Roman Novitiate of St. Andrew." But, two days only after this decree of the Congregation of Rites, on February 2, 1752, the Pope himself, Benedict XIV., published "sub annulo Piscatoris" the Brief "Religiosum Sanctorum," mentioned first by the "Institutum S. J." (vol. 1, p. 591), which extends the privilege to the whole Society at the request of its General. The learned Pope, in this comprehensive document on the devotion to St. Pulcheria, expresses, after the Bollandists (to whom he pays a high eulogium), his surprise that this saint should be mentioned in the Roman Martyrology only (Sept. 10), and have no feast in the Latin Church, notwithstanding her admirable deeds; he then incorporates Father Azevedo's Memoir, which concludes by asking for her feast on July 7, the probable day of her death, and *ritu*

duplicis majoris, with the same privilege for visiting priests; next, he gives the text of the Office and the Mass; the lessons of the first nocturn are "De Virginibus præceptum," etc. He incorporates also the first decree mentioned above, and concludes by extending that privilege to the whole Society. And here is what Benedict XIV. says to the purpose of our query: "Afterward—when the first decree had been granted,—we were filled with no less joy when our beloved son, Ignatius Visconti, Superior General of the same Society of Jesus, humbly requested us to extend the Office and the Mass of St. Pulcheria to the whole Society, because he cherishes the hope that it will be of the greatest spiritual profit to the religious of his Society, wherever they live, but especially to those who are devoted to the laborious ministry of the sacred missions among the Greeks, where this holy Virgin Aelia Pulcheria was born and has spread the sweet odor of her virtues, and where they themselves endeavor to vindicate the orthodox faith from the errors of Mahomet, from the filth of heresies and the discord of schisms, and to teach it in its purity, not without a wonderful profit for souls and renown for themselves and their Society: now therefore, wishing to show our special good will to the said Father General, Ignatius Visconti, whom we esteem most highly for his religious virtues, etc., and willing to comply with the ardent wish expressed by the mentioned Bollandists, so deserving even of apostolic praise for their zeal in glorifying the blessed and the saints, by our apostolic authority, we extend the mentioned Office and Mass and grant them to all the members of the same Society, as also to the students and seminarians living in their houses and bound to recite the Canonical Hours, and that the Mass may also be celebrated by any visiting priests, according to the pre-inserted decree (i. e. "ritu duplicis majoris," on the 7th of July, etc.)."

We may here remark that the "ritus duplicis majoris" is twice more granted that same year, to the kingdom of Portugal, on May 24, and to Venice, on September 6: in the latter case, however, the feast is granted for the second Sunday of July, as is found in some breviaries; finally, on June 27, 1753, it is granted to the kingdom of Both-Sicilies, "sub ritu duplicis minoris," for one week day designated by the ordinary.

Father Azevedo, who through his influence, as the postulator of the causes of the saints for Portugal and the editor of the Pope's writings, had secured these privileges, was also very zealous in spreading this devotion, having four great paintings of the saint made and given, one to the novitiate, another to the professed house, and two sent to Portugal; besides, he had distributed about 4,000 pictures of the saint. He tells us, at the end of his relation, with what consolation and how many tears he celebrated Mass, only six months later, on July 7, at the altar of St. Pulcheria at the professed

house, the first in the Society, as he thought erroneously: for, as Father Contucci remarks, the sun rising two hours earlier at Constantinople, our missionaries there were ahead of him.

Such is the answer to our query, and such the story of a saint's feast. Let us conclude, with Father Azevedo, that "Divine Providence knows how to make use of the smallest means, and seemingly unfit in our eyes, to bring about the greatest results."—*Father Aloysius P. Brucker, S. J.*

FATHER WIDMAN, of St. Charles College, Grand Coteau, writes:—

The Decree of the S. Congregation of Rites, granting the office and Mass proper (the same, as we have it now) for July 7, and "sub ritu duplicis majoris" to the Augustinian Order in Portugal, the Jesuits of Palermo and of the Novitiate of St. Andrea in Rome, is dated Jan. 31, 1752. It was obtained at the solicitation of Father Gaspar of the Incarnation, the "Reformer" of the Augustinian Order in Portugal. Father Weld (p. 7) thus speaks of him and his relations with Pombal: "The King was averse to giving him (Pombal) employment, and there seemed every prospect of his passing the remainder of his life without distinction. He now began to use more equivocal means, in the hope of finding some one who would plead his cause with the King. Among the religious who had the confidence and esteem of the monarch was Fra Gasparo da Incarnaçâo, a Recollect, a man of great interior piety and universal repute. To him then he began to attach himself, visiting him frequently, kissing his hands etc."

From which it is not improbable that the idea was favored by Pombal, as a means to ingratiate himself with the Queen Mother, Marianna of Austria, by giving her to understand, that she might play in the court of a weak King the part of Pulcheria; or to conciliate Mary Teresa and Elisabeth Farnese, who disliked him cordially; but especially to insinuate himself with the Jesuits, whose influence at court he dreaded as much, as the courtiers of Constantinople dreaded the genius and virtues of Pulcheria.

The Brief of Bened. XIV. "Religiosum Sanctorum" of Feb. 2, 1752, confirming the decree and extending it to the whole Society, was obtained by Very Rev. Father Visconti "iis præsertim, qui laborioso sacrarum missionum ministerio per Græciam . . . non sine maximo animorum profectu et sui nominis ac Societatis laude adlaborant."

The choice of the day is thus explained: "die septimo Julii, quo mense probabilius videtur eam obiisse, quamvis de die certo non constat." In the Brief, the Pope speaking of the Bollandists, calls them "de Sanctorum gestibus actibusque in lucem emittendis, vindicandis, condignoque honore habendis meritissimos."—*Father C. M. Widman, S. J.*

QUERIES.

LVI. We read in the English Menology for July 14, the following:—At Manilla, in the Philippine Islands, in the year 1627, Father Thomas de Montoya, an Indian of Florida. After thirty years of indefatigable labor among those nations, he died by slow poison, given by the Basaians out of hatred to the faith.

Can any of our readers tell us from what source the above statement about Father de Montoya is derived, or give us additional information about him?

OBITUARY.

Father Francis B. Andreis.

Father Andreis was born in Piassasco, a little town near Turin, September 15, 1858. After his classical studies he made his philosophical and theological studies in the seminary of Turin with no little distinction. Having been ordained priest he thought to give himself altogether to God by entering the Society of Jesus; he was admitted July 27, 1887. He made his novitiate in Chieri, where his kindness and cheerfulness made him beloved by everybody, and a great zeal for the salvation of souls was most remarkable in him. "I was with Father Andreis during his novitiate," writes one of his co-novices, "and had every opportunity of noticing and admiring his many and great qualities; but his zeal for the salvation of souls was his characteristic virtue. He was very anxious to suffer for souls, and the thought that so many were lost every day for want of apostolic men moved him to tears." Even while a novice the superiors often employed him in preaching to the people. His sermons though not high or elegant were truly apostolic. He had the secret of touching the heart, and on many occasions his ardent words brought tears to the eyes of his audience. All classes of people, but especially the poor, had recourse to him in the confessional and his kindness and prudence restored peace and happiness to many troubled souls.

Though the success he had in his first years of priesthood gave promise of a bright future in his own native country; yet the desire of suffering more and more for the glory of God and the salvation of souls urged him to ask his superiors to be sent to the Indians of America. The grace was granted him and his sacrifice accepted. His apostolic zeal was then fully satisfied, and in giving his last farewell to his dear people of Chieri, whom he had so much edified and instructed

by his examples and words, he took for his text these words of St. Paul: *Charitas Christi urget nos.* And this was the true reason of his departure from them.

As soon as he reached the Rocky Mountains he studied the English language so diligently that in a few months he succeeded in speaking it fluently. In the city of Spokane where he remained for more than a year, he found many Italian emigrants destitute of all spiritual help. He gathered them together and gave them a mission with great fruit, for almost all of them approached the sacraments. It was here that his great devotion to St. Joseph was rewarded by a special favor; for these poor Italians being without work were advised by the father to make a novena to St. Joseph, which they did, and at the end of the novena they all obtained work at good wages.

But as Father Andreis had left his native land for the poor Indians he longed for an Indian mission; hence the superiors sent him to St. Peter's Mission among the Blackfeet. There he remained for about two years as superintendent of a large school of Indians and half-breed children, beloved by all. Yet the good father was not perfectly satisfied with this mission, the Indians were hundreds of miles away and he scarcely had an opportunity to see and instruct them. He was anxious to be in a mission where he could be more in direct contact with his beloved Indians; so the mission of St. Francis Xavier among the Crow Indians was assigned him, and this proved to be his field. He was sent there in 1893. Anxious to be able to do some good to thèse Indians he began in all earnest the study of the language and in a few months he could talk to them and teach catechism. Though Father Andreis, as Minister and Procurator of the Mission, had his time taken up by exterior occupations, yet he never lost sight of the principal end for which he had come to this country: namely, to evangelize the Indians. He always found time to go around and visit them, to teach them to pray, to baptize the children and to prepare the sick for a happy death. His kindness towards the poor Indians endeared him to them all; he was full of compassion for them and knew how to pity their blindness and weakness. Though he had his crosses, yet he tried to be always cheerful, saying often "God will be our reward."

His love for poverty was remarkable. Being procurator of the Mission he spared as much as he could, even at the sacrifice of his own conveniences. Once as he had not money enough to hire men for the cutting of the hay he went himself to work, and for several days in very warm weather he worked like a slave.

Father Andreis was very anxious to make the third year of probation; having entered the Society rather late he thought he had not yet acquired the true spirit of a Jesuit which would have enabled him to do great things for the

glory of God, so in the fall of 1897 he was sent to Florissant for his third year of probation. During this year he received from God many graces; in all his letters he speaks of the great joy he experienced in this new life and was very grateful to God for having granted him the favor of going to this *schola affectus* in good time. During the same year he gave a mission to the Italians in St. Louis, with extraordinary success; so much so that the Archbishop asked for the appointment of Father Andreis as permanent missionary of the Italians of that city. But the father could not be spared; he had offered his life for the Indians and the sacrifice had been accepted, so he was called back to his dear Crow Indians. On his arrival at the Mission he told the children, "this time I come to stay and die among you." His words were soon verified.

On the 16th of June, 1898, the good father was coming back from Pryor where he had been sent by the superior to visit that mission. Before crossing the Big Horn River on the ferry boat, he had to cross a slough where the water is usually low; but that day the water had risen rapidly on account of the sudden melting of the snow in the mountains. Not perceiving the danger, he tried to cross but the current was so strong that it upset the buggy in which he was with two Indian children, and all of them were thrown into the water. The children succeeded in saving themselves, but the father, not able to swim, was dragged by the current and drowned.

His body, found two months later on an island of the river, was buried with due reverence in the cemetery of the mission, in the midst of his beloved Indians, for whose eternal salvation he had sacrificed all he had most dear on earth. We hope that the sacrifice of this precious life will obtain their conversion.—R. I. P.

Father Charles Mary Pollano.

Father Charles Pollano died on the 12th of January 1899, having a few days previously completed the seventy-second year of his age. On account of his increasing infirmities he had been relieved of all work during the last two years of his life. He spent this period in unremitting prayer and other exercises of piety in order to prepare himself for the final summons which he felt would not be long in coming. The night preceding his death had been one of severe suffering; but the attack was not of a nature to excite serious apprehensions. The end, however, was near. On the following afternoon about 5 o'clock, heart-failure set in. Extreme Unction was at once administered and in a few moments Fa-

ther Pollano stood before his Master to receive the recompense of his faithful services.

Born at Boves in Piedmont on the 8th of January 1827, he entered the Society at Chieri on October 19, 1844. After finishing his juniorate, he took up, with great eagerness, the study of philosophy for which he soon evinced a marked aptitude. When the revolution of 1848 obliged the members of the Society to seek safety in flight, Father Pollano was sent to his parents' home, there to wait the orders of superiors. Shortly after he received word to proceed to France to continue his studies in the scholasticate of Laval. Among his companions here who became conspicuous in later years for learning and sanctity, were Fathers Cornoldi, Perron, Jones, and Alexis Clerc. It was about this time that he had the good fortune to make the spiritual exercises under the direction of Very Rev. Father Roothaan. He appreciated the favor highly, carefully treasuring the notes he had taken and reading them during every subsequent annual retreat.

At the age of twenty-six he was raised to the priesthood; for superiors had recognized his eminent talents for philosophy and designed to employ him in teaching this his favorite branch of study. Accordingly he taught at Brugelette, Namur, Tronchiennes, Dole and after his tertianship at Monaco.

In 1865 Father Pollano came to California which was henceforth to be the field of his unwearied labors. With the exception of one year spent at Woodstock, Md., he was stationed during the rest of his life either in San Francisco or at Santa Clara. His usefulness, however, was not limited by the confines of these two places. His profound knowledge of philosophy and theology were speedily recognized by those with whom he came in contact and from all parts he was appealed to and consulted for the solution of difficulties. Untiring devotion to duty was a characteristic trait of Father Pollano. This was evidenced by the careful and conscientious diligence which he bestowed upon the preparation of his lectures so as to make them both interesting and practical. Hence the high esteem in which he was always held by his pupils.

Thoroughly imbued with the spirit of the Society, he was to all about him a bright example of the virtues which the exact observance of the rules implants and fosters in the heart of every true religious. But virtue is made perfect in infirmity and God was pleased to try his faithful servant with no small measure of sufferings, all of which the good father bore with invincible patience and an entire resignation to the divine will. In consequence of his failing memory he was unable, during the last year, to enjoy the happiness of saying Mass. Many a time, no doubt, he had made the oblation of his faculties to God and God in his infinite love, had taken him at his word. Those who had witnessed his

fervor and devotion while offering the august sacrifice, will readily understand how heavily this affliction weighed upon him. His frequent and long-continued visits to the Blessed Sacrament showed indeed where his treasure was. He died at the Sacred Heart Novitiate, Los Gatos, Cal.—R. I. P.

Father Celestine Galliano.

Father Celestine Galliano, who died at St. Ignatius College, San Francisco, California, on the 12th of April, 1899, was born Aug. 23, 1835, in the village of Bellino, near Saluzzo, in northern Italy. Of his life before his entrance into the Society, on the 30th of October, 1856, almost nothing is known to us; and little more of his early years in religion in the novitiate of the Turin Province near Massa di Carrara, and in the juniorate of the Province of Venice at Verona, whither he proceeded in 1858, after his vows. On the outbreak of the Austro-Italian war in 1859, he was sent from Verona to Feldkirch in Austria, and there completed his course in rhetoric.

Destined by superiors for the Mission of California, Father Galliano arrived in America the following year, 1860, took up his philosophical studies in Boston, and finally, toward the close of 1863, reached his future field of work. After spending four years in teaching grammar at Santa Clara College, he returned east, to Georgetown, for his theology; but was recalled home on account of ill health at the end of his second year. The next year he finished his theology at Santa Clara; and was ordained in 1870 by the Rt. Rev. D. A. Blanchet, Bishop of Nesqually, at Fort Vancouver, Washington, in the absence of our own Archbishop, Joseph S. Alemany, who was then in Rome at the Council of the Vatican.

The following fourteen years were spent mostly in teaching in the classes of grammar at Santa Clara, St. Ignatius College, San Francisco, and in San José. In this work Father Galliano gave marks of truly solid virtue and unusual zeal; and feeling drawn to give himself to the service of the poor, the sick in the hospitals, and the imprisoned, he asked and, in 1883, obtained leave of our Very Rev. Father Beckx to devote himself to this labor of humility and sacrifice. Until two years before his death he continued in his work in San Francisco with tireless zeal and corresponding success, bringing many neglected souls back to God by his devotion and gentle charity, and winning for himself universal reverence and affection.

In 1897 Father Galliano's strength, which had long been frail, entirely gave way; and from that time to his death he bore the burden of a distressing disease, and the almost continual confinement to his room which it necessitated, in edifying silence and patience.—R. I. P.

OBITUARY OF THE MARYLAND-NEW YORK PROVINCE.

By order of Father Provincial, an Obituary of the Province from the time of the annexation of the Mission of New York, has been printed and distributed to all our houses. The annexation took place in July 1879, and the first one to die thereafter was Brother John Callighan, on the 22d of August. The last one was Father Arthur J. McAvoy, who died September 28, 1899. This Obituary extends, therefore, through the twenty years the Province has existed in its present state. During these twenty years 233 have died, an average of a fraction more than eleven each year. It was proposed to extend the list to the establishment of the Province in 1833, or even to the foundation of the old Mission of Maryland, but, however valuable such a list might be for the historian, it was thought better to limit it to the time the Province has been constituted as it is to-day, that the list might not be too bulky and might the better fulfil the end for which it has been made. For the object of this Obituary is not merely to give a list of our dead, but to call to mind, as they occur in the calendar, the anniversary of those whom we may have known. For this a page is assigned to each month and under the month is given the day, year and place of those who have died. The right hand page is left blank to afford room for recording the names of those who die hereafter.

It is the wish of Father Provincial that this Obituary be hung in a frame in our sacristies, both public and domestic, in order that our fathers in vesting for the Holy Sacrifice may be reminded to have a memento for Ours on the very day of their anniversary. "Remember them that are in bands as if you were bound with them."

LIST OF OUR DEAD IN NORTH AMERICA
From May to October, 1899.

	Age	Time	Place
Fr. Louis Jouin	81	June 10	Fordham, N. Y.
Fr. Michael J. Hughes	44	June 15	Denver, Colorado.
Fr. John F. Galligan	41	July 2	Hospital, N. Y.
Mr. Joseph A. Phelan	31	July 7	Santa Fé, N. M.
Fr. Patrick A. Jordan	71	July 17	Philadelphia, Pa.
Br. Joseph Kreitzer	58	July 27	Macon, Ga.
Fr. John B. Lessmann	74	Aug. 1	Prairie du Chien, Wis.
Fr. Frederick A. Hatke	33	Aug. 2	St. Mary's, Kansas.
Br. Aloysius Schmidt	59	Aug. 26	New Orleans, La.
Br. Charles Boemecke	71	Aug. 17	Grand Coteau, La.
Br. Caspar Heinrichs	47	Sep. 7	Key West, Fla.
Br. John Siebers	86	Sep. 9	Frederick, Md.
Fr. Arthur J. McAvoy	45	Sep. 28	Frederick, Md.
Mr. Aloysius Bourgeois	28	Oct. 13	Montreal, Can.
Fr. William F. Hamilton	62	Oct. 23	Georgetown, D. C.
Mr. Michael S. Corbett	24	Oct. 31	New York, N. Y.

Requiescant in Pace.

VARIA.

Alaska.— Very Rev. Father René writes us from Juneau as follows: —

As soon as I am able to write about our Mission for the WOODSTOCK LETTERS, I shall do so; but it is out of the question for me to write at present. It is not matter which is wanting, but time and leisure. Our small number of men and complete lack of lay brothers in this Juneau district oblige us to attend to everything without much assistance and, I believe, to the detriment of souls and our health. Many pressing questions concerning the dealing of our missionaries with the natives, which engrossed our attention this year, would be a very useful topic to dwell upon. Besides I would like to speak of the death of Father Judge and the great work of this truly heroic laborer in this strange land of Alaska. Then many, I am sure, would ask me to say something about the arrangements made with the Oblate Fathers for our evacuation of Dawson City next spring. Again the foundation of a new residence in Skagway; also the successful attempt at self-supply of food on the Yukon would deserve our attention. Lastly I would briefly give the summary of our work last year and the actual situation of our houses; but, I repeat, I cannot undertake it at present and feel compelled to postpone it to better times, much to my regret.

In Memory of Father Judge a marble slab has been erected in the church which he built; it bears the following inscription:—

Hic est sepultum donec resurgat
Corpus P. Gul. H. Judge, S. J.
Viri charitate pleni
Qui primus in civitate Dawson
Ægris habitaculum
Deo templum
Cunctis cooperantibus erexit
Universaque plebe lugente
Pie decessit in Domino
Die 16 Jan., 1899.

Baltimore, *Loyola College.—The past year* has been a most successful one at Loyola; there was an increase of forty-three over the preceding year in the number of students, while the graduates were ten, the A. M's three, B. S. one, Ph. D. 1, *all in course.* The postgraduate course numbered thirty-eight, ten more than the preceding year. The students' plays could not be conveniently held on account of the uncompleted hall, and consequent lack of room for rehearsing and presentation. The old hall was taken up by temporary class rooms. The annual debate was held in May in Lehmann's Hall,

north Howard St. It was one of the most successful debates the college has ever had. The League of the Sacred Heart flourished and the students persevered in making the nine Fridays in a most edifying manner.

The New Building.—By far the most important material improvement for many years was the construction of the new addition to the college.

The new structure fronts for a distance of 132 feet on Calvert Street from the old building to Monument Street. The front projection of the Monument Street wing, corresponding to St. Ignatius Church, measures 74 feet; the link building connecting this wing with the old college measures 58 feet. The Monument Street building has a depth of 132 feet, from Calvert Street to Hargrove Alley. The first floor of the new college contains several commodious class rooms, which have all the best appliances for light and ventilation; also the prefect of studies office and the chemical laboratory and lecture room. The physical laboratory and lecture room are in the old building. There are also class rooms in the second and third corridors. In the latter is the new community chapel, which is also used for the college sodalities. The scholastics' recreation room, and some of the private rooms of the faculty are in the fourth floor.

The Monument Street wing contains the spacious hall, one of the best of its kind, with a seating capacity of 1200; 850 on the floor and 350 in the gallery. The stage is a large one, 70 by 35 feet, and is well suited for college purposes. The dramatic society and the other societies have ample room for their histrionic, as well as for their forensic abilities. Loyola has had some excellent plays in the past, when there was very little room for stage effects. Great hopes therefore are entertained that the possibilities afforded by the present stage will be productive of still better results.

A special feature of the new college is the gymnasium. Competent critics say that it is one of the finest in the city. Its dimensions are 70 by 67 feet. It will be a means of bringing the graduates of recent years into closer touch with the college, as they have already set on foot a movement to have an athletic club among them. Eventually, it is hoped, this will lead many of them to resume some of the studies of their college career, by attending the evening lectures on philosophy, etc. A good number attend at present.

A society room, measuring 31 by 40 feet, occupies the front of the basement of the Monument Street building. A raised platform is provided for the various officials. This room will also serve as the students' library. The cases for the books are around the walls. The community library is on the fifth floor of this building. It covers a space of 84 by 48 feet, and has a capacity of 80,000 volumes. The alcoves, of which there are nine, measure 12 feet by 6. The shelves are movable.

The entire new college is, certainly, a very imposing structure, in every way worthy of the noble cause for which it was erected. The new hall was used for the first time on June 20, for the junior exhibition. The college commencement was held there next day. His Eminence, Cardinal Gibbons, presided. A prominent lawyer of the city, Mr. Edgar Gans, addressed the graduates. Rarely, indeed, have we heard so practical a talk to young men. The sterling Catholicity of the speaker was shown to good effect. He alluded forcibly to the privilege which these young men had enjoyed, of a sound training in Catholic philosophy. A privilege, the benefit of which they would realize as they grew in years and talked with educated men.

Blessing of the New Building.—The new wing of the college was solemnly blessed by Cardinal Gibbons on October 5. After the various rooms had been

visited and blessed the procession entered the college hall. An address of welcome was here delivered by Father Morgan, who thanked the Cardinal for being present, and briefly reviewed the history of the Society of Jesus since its first representatives came into Maryland, two hundred and sixty-five years ago. When the applause which followed Father Morgan's address died out, the college choir, which is composed of about fifty boys, sang "My Country, 'Tis of Thee," under the direction of Mr. A. F. Barley.

Mr. Michael A. Mullin, LL. D., A. B., president of the Loyola College Alumni Association, spoke of "Loyola in the Olden Days." Mr. Mullin graduated in the blass of '59, and he spoke in a very entertaining manner of the small beginnings from which the institution had arisen to its present eminence, and congratulated the students of to-day on the superior equipments and conveniences with which they are surrounded. A number of anecdotes were related, bearing upon college life and the faculty of the college during his term there. The church choir sang "The Star-Spangled Banner," the Cardinal, clergy and entire audience, as was the case during the singing of other patriotic selections, standing.

Mr. J. Francis Dammann, of the class of 1900, spoke on "Loyola of To-day." He described the superior advantages which the institution now affords, spoke of its beautiful chapel, its convenient and comfortable class rooms, and the well-appointed gymnasium and the library, and dwelt upon the attachment which the students felt for the institution.

The church choir then sang "Maryland, My Maryland," and Mr. Eugene F. Saxton, of the first academic class, pronounced a Latin declamation on the future of the college, concluding with a compliment to the Cardinal, and a request that he secure a holiday for the students.

Although Cardinal Gibbons was not on the program, he spoke briefly. He paid a high tribute to the work of the Jesuits in spreading and propagating the faith in Maryland, expressed his satisfaction at the improvements at Loyola.

The Cardinal then gave the people his blessing, and the exercises closed with a Te Deum. There were probably five hundred people present, including the students, alumni and friends of the college.

Father Augustine Barruel, S. J.—In an article in the October issue of the "Irish Ecclesiastical Record," under the caption "Catholics and Freemasonry," the writer, Rev. C. M. O'Brien, uses, unwittingly of course, the very odious title of Master-Mason in connection with the name of Father Augustine Barruel who was a member of the Society at the time of the suppression, and who, after its restoration by Pius VII., re-entered the same. He died at Paris on October 5, 1820. In justice to Father O'Brien, we must confess that the casual reader could not tell whether Barruel was a layman or a cleric, as he is entitled, merely, "Master-Mason" Barruel. The reference given is to the "Mémoires pour servir a l'histoire du Jacobinisme." Had Fa-

ther O'Brien consulted Père Sommervogel's " Bibliothèque de la Compagnie de Jésus," Tome I, pp. 930-943, or, the " Bibliographia Catholica Americana " of Rev. J. M. Finotti, p. 26, he would never have applied the reproachful expression Master-Mason to good Father Barruel. The " Biographie Universelle " edited by a society of Savants, Paris, 1834, speaks of Father Barruel as " one of the most zealous adversaries of the philosophy of the 18th century." Cfr. Supplément, Tome Cinquante-Sixième, pp. 217-219. The " Dictionnaire Des Dictionnaires " edited under the direction of Paul Guérin, Tome Premier, p. 882, contains a short biography of him. These references, however, are unnecessary as Père Sommervogel's work is more than amply sufficient to vindicate Father Barruel's good name. It is to be hoped that Father O'Brien's mistake will be corrected in a future number of the " Record."

Belgium.—In 1874 the late Père Yseux, of the Society, organized for the first time a pilgrimage of the students of the Louvain University to the well known shrine of Our Lady at Montaigu. Since then this beautiful demonstration of faith and piety has been an annual event at Louvain, the pilgrim party usually leaving about nine o'clock at night and returning early the following morning. Montaigu is some twelve miles distant from the University town, and the journey in either direction is made on foot, in true pilgrim fashion, while at intervals on the way hymns and cantiques are sung and various devotional exercises are performed. In last June the annual pilgrimage was held under the guidance of Père Paquet, S. J., the director of the students' sodality, when close on 800 members of the University took part in it.

Boston, The College.—The past year has been a successful one. Notwithstanding the hard times, the number of students kept about the same as last year. The number in the college course—including philosophy, rhetoric, poetry and humanities—amounted to 186, the college ranking next to Worcester in this department. The graduates were sixteen, a few above the average number of past years. The two Shakespearean plays were successful, and a course of dramatic readings were given to the college classes by Sidney Wollett.

Holy Trinity Church.—Monatsbote (Monthly Messenger) Organ for the German Catholics of Boston and vicinity. Edited by members of the parish with the approbation of the pastors.

We have seen the first two numbers of this attractive parish monthly adorned with several wood-cuts. The chief aim of this periodical, which was set on foot by the forceful energy of one of the fathers connected with Holy Trinity Church, is to serve as a link binding and keeping together the German Catholics that are so widely scattered over Boston and the neighboring towns. The editor is Mr. John J. Kormann, born and reared in the par-

ish, educated in Canisius College and in Europe.—We learn from the second number that the parish school on Shawmut Ave., near the church, is fed by two branch schools for the younger children, the one in South Boston with 92, the other in Roxbury with 270 children.

Buffalo Misston, *Canisius College.*—We have opened with some 25 more students than last year and the increase is especially among our boarders.

In the two philosophy classes we have this year 19 students: 8 junior and 11 senior philosophers. There is among our students one who deserves to be specially mentioned. It is a Protestant Minister of this city, who has charge of a Lutheran church somewhere in east Buffalo. He entered the college with the intention, as he said, to study Latin properly and thoroughly. He had made his Latin course at a public high school, but was not at all satisfied with the result. He told us that a fellow-minister had given him the advice, to try to get into a Jesuit college, as that would be the place to learn Latin. And so he followed the counsel of his friend, entered our college and is now one of the most attentive and diligent students of the first Academic.

The Meteorological Observatory at Cleveland.—Father Odenbach writes us under date of October 17, as follows:—Our Very Rev. Father General was kind enough to send me a few words of encouragement some weeks ago. Among other things he wrote: "Equidem fateor, me multum gaudere quod adnitimini, ut etiam in ista re majorem divinam gloriam, et bonam Societatis existimationem provehatis. Quare id solum desidero, ut istis incœptis et laboribus Dominus semper aspiret et faveat: eaque mente benedictionem Ræ Væ amantissime impertior."

These words show authoritatively how we are to consider the value of our observatory work.

Perhaps many of the readers of the WOODSTOCK LETTERS will be surprised, when they hear how extensively the Society at large has gone into the field of meteorology. The fact is that I know of fifteen stations devoted exclusively to meteorology or at least making it a prominent feature. They are:—

Manila,	Calcutta,
Zi-ka-wei,	Ambohidempona (near Tananarivo),
Stonyhurst,	Boroma,
Jersey,	Burgos,
Havana,	La Guardia,
Malta,	Bulawayo,
Rome,	Cleveland,
Kalosca.	

Stonyhurst, Manila, Havana, Zi-ka-wei, have a name—Jersey will soon follow; for the veteran, P. Dechevrens has taken charge of that very important station. Cleveland, God helping, shall not stand in the rear and look on. If my list is not complete I hope your Reverence will supply the deficiency. The stations I have catalogued are such as have turned up in the periodicals which I read and the reports of the government. If there is any way of getting news from these observatories regularly it would make very interest-

ing reading matter for many who read the LETTERS. I would be willing to take some of the work on my own shoulders if my superiors will allow. What makes me think of such a thing just now, is this: that under certain circumstances it would have been very good for me to know, what passed between Rev. Father Algué and the United States Government some time ago. —"E pluribus unum" is a very good principle—as is also "One hand washes the other"—besides hearing of the progress and diligence of others, each party will be animated to follow good example. If your Reverence should hit upon some practical idea I hope you will enter upon it.

The report on the results of the International Cloud-Observations are expected in a few weeks. Just what they will be I do not know, on the whole, however, as far as I have heard, they go to strengthen the views advanced by our late Father Viñes. When I get the report if I find that there is anything interesting in this line, I shall communicate it to you.

Father Odenbach sends us also a description of the Secchi Meteorograph, which is now in his possession. It will appear in our next issue.

California, St. Ignatius College.—Father Henry Woods has been appointed by Archbishop Riordan to have charge in his diocese of the solemn homage to be paid to Our Lord at the close of this century and the consecration to Him of the twentieth century "in accordance with the letter of his Holiness Leo XIII." Father Woods has issued a pamphlet of "Suggestions as to the Manner of Preparing this Homage" and Archbishop Riordan in an accompanying circular asks his priests to send their formal adhesion to this good work to the father at St. Ignatius College. In an appendix, "Subjects for Suitable Sermons on the Sundays of Preparation" are given, prayers for these Sundays, and a beautiful homage to Our Lord suitable for colleges and schools.

Canada, St. Boniface College.—In the university examination the success of the students from this college of the Society has been most gratifying.

Of the ten scholarships for which they competed with candidates of the three other colleges—Anglican, Presbyterian, Methodist,—of the various collegiate institutes and of any other school—for anyone from anywhere may compete in these examinations—they won four, as follows: the first scholarship and the medal for Latin, mathematics and chemistry for the previous year ($90), which was awarded to Elzéar Beaupré, who, by the way, is just turned sixteen while most of his competitors were three or four years older; the second scholarship of the preliminary year ($80); the previous Greek scholarship ($40); and the preliminary Greek prize ($25). The total number of candidates from all quarters for the first two of these scholarships was about 230; the St. Boniface candidates were 10. Thus, where they had a right to expect one twenty-third of the honors, they secured one fifth, and,

taking into account the money value of the prizes, they carried off $170 out of $660, i. e., more than one fourth.

The result of the chemistry examination in the previous reflects great honor on the teaching of that branch in St. Boniface College. The three other colleges unite under one distinguished professor of chemistry, while St. Boniface students are taught in French by one of the fathers. Of the three other colleges, some thirteen candidates failed in this subject; as to St. Boniface, not only not one of the candidates failed, but the lowest of our candidates was 18th out of 55 who passed, and the remaining six of the seven St. Boniface candidates were 2nd, 6th, 12th, 13th, 15th and 17th.

A curious and instructive commentary on the high comparative standing of our students, might be drawn from the following incident. A St. Boniface candidate, who did not shine among his classmates, was looking for a "Class and Honor Lists," and when asked why he wanted it, he said he wished to show his parents that, although he was habitually the last in his class at St. Boniface College, he cut a fair figure in the university lists, being often well up towards the middle, occasionally far above it and never once last.

Of course the great victory of this year is the winning of the previous medal by Elzéar Beaupré. This is the sixth time St. Boniface College has won this, the most valuable prize of the university, which has been bestowed in all 31 times. Considering that the proportion of our previous candidates to the total number has been hitherto hardly one twelfth, six out of twenty-one represents an average success that need hardly be emphasized.

St. Mary's College, Montreal, founded in 1848, celebrated on the 21st, 22d and 23d of June, 1898, its Golden Jubilee. The alumni have published an elegant volume entitled "Souvenir des Fêtes Jubilaires," giving an account of the celebration and the history of the college. This history reaches back to the year 1694 when it was proposed to found a college at Montreal and then again in 1727. Through want of means and subjects both these projects proved unavailing, and St. Mary's was founded only in 1848. The history of the college is given in ten chapters and then follows in ten more chapters a sketch of each of the nine rectors, four of whom are now living. Chapters follow on "Education," "The Students," "The Jubilee Feasts" with appendices of programmes of class exhibitions, names of professors and students, etc. The "Souvenir" is elegantly gotten up and is illustrated with numerous half-tone prints of the college buildings, the rectors, professors and benefactors.

Father Isidore Kavanagh has filled the past year the charge of Chaplain to the Montreal Sailors' Club and in the Third Annual Report it is announced that "his zeal and devotion to the service of the seamen at all times has won for him their esteem and confidence." Father Kavanagh has been recently appointed editor of the Canadian English Messenger in place of Father Arthur Jones.

Loyola College, Montreal.—The Rev. Father William J. Doherty late of

Georgetown University, was in July last, appointed Rector of Loyola College. The Rev. Father Gregory O'Bryan, his predecessor, has become Superior of the Mission Band.

China, Consecration and sudden death of Father J. B. Simon.—Father Simon, Rector of our college at Zi-ka-wei, who was consecrated Vicar-Apostolic of Kiang-nan on June 25 at Shanghai, died on Aug. 10, after only a few hours of sickness. He was only 53 years old and his death is a great loss to the Chinese Mission. We are indebted to Father Hornsby for the following sketch of his life:—

Father John Baptist Simon—Mgr. Simon, since his consecration—was born at Issé, in the diocese of Nantes, 1846. He made his studies in the Sulpician Seminary of Nantes, and entered the Society in 1868. As scholastic he taught literature at the College of Vaugirard, Paris, and after ordination he again taught literature in the juniorate of his province then in England. He came to China in 1886, and after a short time spent in studying the language, he was sent to Nanking, where he remained until the summer of 1897. During the ten years he spent there, he not only accomplished consoling results in regular missionary work, but did much towards conciliating the good will of the high mandarins of the provincial capital. His dignified but affable manners, his many sterling and amiable qualities of soul, beneath an exterior of exquisite politeness, charmed all who came in contact with him, Chinese as well as Europeans. He received many persons of distinction during their travels in China, for Nanking has no European hotel. The present Czar of Russia, then Crown Prince, was his guest and received in his residence the official visits of the Chinese dignitaries. Though Father Simon held aloof from the Protestant missionaries—numerous in Nanking,—he was esteemed by them, and was once invited to preside at an indignation meeting, held after some attacks upon missions in the interior, principally Catholic.

He died in the residence of Wu-hu, where he had gone to spend a few days with the fathers of the western province of the mission, who were assembled there for vacation. He left Shanghai by a river steamer on the evening of Aug. 7, and he reached his destination the following evening. On the 9th he seemed as well as ever up to dinner and recreation, which he passed with the fathers in his usual happy and cheerful mood. In the evening he became feverish and nervous, and he spent a restless night, but he was well enough to say Mass next morning, the 10th. The fever rose rapidly during the morning, and he became much affected over his condition. He made his confession in full consciousness, and fell into delirium a few hours later. The only physician of the port, a young American missionary, had been sent for, but he arrived only to find his patient in an all but hopeless condition. Ice was sent for in haste, but when it came, the good Bishop was receiving the last sacraments, on the point of breathing his last. He died that night, Aug. 10,

about nine o'clock, after an illness of only twenty-four hours, and seven weeks after his consecration.

Father Hornsby writes that after finishing his tertianship last summer at Zi-ka-wei, he returned to Macao, where he was before he went to study his theology at Zi-ka-wei. He is teaching English and some other branches and expects also to have some ministry among the Chinese.

***Our Colleges in the United States** the past Scholastic Year.* — During the month of June a personal letter was sent to all our colleges in this province, asking for information on certain points. The result of our inquiry will be found under the heading of each college. In general the year has been prosperous, though the hard times and the war had an effect in most colleges of diminishing the number of students.

The present Scholastic Year has opened with a decided increase in nearly all the colleges. The number in each college and each of its departments on October 1, with the increase or decrease as compared with the same time last year, will be found at the end of the present issue.

Ecuador.—Let me tell you what has happened to our Mission these last months. In Quito the new scholastic year promised to be a very quiet one, when suddenly on the 29th of January at four o'clock in the afternoon a note from the Government was received by Rev. Father Superior. It ordered that all the Jesuits living in Ecuador should, six hours later, depart, banished from the country, for it was known that their houses were a real nursery of revolutionists. To understand the meaning of this calumnious note, you must know that just a few weeks before, civil war against the Liberals had burst on the northern provinces of the Republic. As soon as the news of our exile spread over the city, the streets were swarming with people of all social classes, who with shouts and threats showed openly their disapproval and how deeply hurt had been their religious feelings.

Meanwhile Rev. Father Superior wrote to the vice-president of the Republic requesting from him a longer space of time to get things ready for the full accomplishment of the Government's decree. The answer came, and to the astonishment of all the scene had been changed. Mr. Cueva said that the Government had no complaint against the Jesuits; that such a decree never had been issued and he wondered who had dared to counterfeit his signature; he promised that the infamous author of the crime should not escape unpunished. These words gave a kind of assurance to our fathers. But the indignant crowds had also to be calmed; so two of our fathers at the request of the Government, betook themselves to the streets, and succeded in dispelling the uneasiness and excitement. Shouts of joy were heard everywhere for the welfare of religion and of the Society of Jesus. The enemies of the Jesuits felt, to be sure, quite disappointed that evening, since the very weapons em-

ployed by them against us, turned out to be the cause of an unexpected manifestation of public love and esteem towards our Society.

The civil war, above mentioned, brought more trouble to Ours in Riobamba. Our college was chosen for the lodging of the Government troops. Accordingly, teaching had to be stopped at once; and not only the class rooms but even the beds of the fathers and kitchen utensils were asked by those not very agreeable companions. Father Rector tried to get permission for the Jesuits to leave the college building and go to some other place where they could live as a religious community. By no means, answered the general who commanded the troops; I know that the Jesuits entertain kind feelings towards the Conservador party, therefore I will keep them as prisoners, and at the least sign of attack from the revolutionists, they are to be shot. However, as the leading ladies of the town entreated the brave general, he could no longer resist and allowed our fathers the strange favor of going away from their own house. The religious charity of the Redemptorist Fathers received in their convent those persecuted sons of St. Ignatius and treated them as their own brothers. Victory favored the Liberal party, yet over a month passed before the troops were withdrawn from the college. Thus, at the beginning of March we were able to resume our classes and our other ministries.

The storm seems at present to be over; but the sky does not yet look quite clear. So please Reverend Father, pray sometimes for your brethren who live in the Republic of the Sacred Heart.—*From Father Eliseo Villota, S. J.*

Fordham, St. John's College.—The past year has been a successful one at Fordham; the number of students has been some twenty more than in the preceding year, and the graduating class numbered sixteen. Mr. Sydney Woollett, who has given Shakesperian and other recitals to the students for the past three years, this year gave Hamlet and the Passing of Arthur. Father McLaughlin gave a very enjoyable lecture on "The Poetry and Songs of Ireland" while Lieut. Martin, U. S. A.—an alumnus of the college and a graduate of West Point—and Father James Connelly lectured on their experiences during the late war. The dramatic association gave Sheridan's Rivals twice, and the glee club gave several concerts outside of the college, the most noted being that given in April at the Waldorf-Astoria. This concert was well patronized by the alumni and the proceeds helped materially the athletic association and the erection of the grand stand. The athletic field was enlarged and much improved and is now one of the finest of our colleges, the grand stand accommodating some 1200.—The usual May devotions before the statue of Our Lady in the college quadrangle were kept up, one of the larger students giving a discourse each evening.

Catalogue of Graduates.—At the end of the annual catalogue for the past scholastic year there is given a list—by classes and alphabetically—of all the graduates of St. John's. The first class to graduate was the class of 1846 and

from that time until to-day, 614 have received the degree of A. B. from the college. Of these 442 are still living. All, too, of this list made their studies at Fordham with the exception of 21 who studied at St. Francis Xavier's, New York, and one at Stonyhurst.

Father Campbell gave during the year a remarkable address on "The Beginnings of the Hierarchy in the United States" before the Catholic Historical Society. This address is reviewed on page 305 of the present number of the LETTERS. He also gave an address, which was highly appreciated, before the Worcester Alumni meeting of Holy Cross College. It has been printed in the January number of the "Holy Cross Purple." We should also note that the address of Father Campbell before the Colgate Divinity School on "Christian Marriage" has been noticed even abroad. The "Année de l'Eglise" published at Paris, gives an extract from it and mentions it as one of the most remarkable addresses given in this country during 1898, and worthy to be recorded in the review of the Church in the United States for that year.

France, Province of Lyons.—Our province has besides its missions in Syria, Egypt, and Armenia, the charge of so many good works that the number of laborers is deficient. The supply too of novices is insufficient and the obligatory military service is an impediment, though we are glad to state that not a single one has lost his vocation through service in the army. The aim proposed by our enemies has thus not been reached by this unjust law. Indeed the contrary has happened for the army has been much improved, and it is for this reason that it has been so violently attacked of late. We have to employ a number of secular priests and lay persons in our colleges, so pressed are we for subjects. Notwithstanding these difficulties our colleges are going on better than ever both as regards piety and studies. The college at Avignon is now about finished, the new chapel of our college at Marseilles will soon be ready, and a new residence is being constructed at Besançon. At Fourvieres we are enlarging our scholasticate. Our former scholasticate at this place, where Cardinal Mazzella taught before he went to Woodstock, was sold in 1880, and it was impossible to repurchase it Our present house is near it. We are surrounded by convents, hospitals, and seminaries and we are but a few steps from the sanctuary of Our Lady of Fourviéres, where we go often for a visit.

Our Eastern Missions are flourishing in spite of the want of money, laborers, and many obstacles. Several of Ours are laboring successfully for the conversion of the Copts in upper Egypt. The Holy Father is much interested in this mission and has contributed money to the erection of churches and schools. Our colleges at Cairo and Alexandria have not suffered from the occupation of Egypt by the English, though the French influence is now almost null.—*From a recent Letter,*

Frederick has received during the scholastic year 27 scholastic novices and 4 coadjutor brothers. There are altogether 56 scholastic novices—10 more than last year—8 coadjutor novices, 29 juniors and one tertian father. The community numbers 113. The scholastic novices have come from the following colleges :—

Boston, 1st year 11, 2d year 3; Georgetown, 1st year 2, 2d year 3; Gonzaga, 2d year 1; Loyola, 1st year 1, 2d year 4; Holy Cross, 1st year 1, 2d year 4; St. Francis Xavier's, 1st year 2, 2d year 11; St. John's, Fordham, 1st year 1; St. Joseph's, Phila., 1st year 1; St. Peter's, 1st year 4, 2d year 1; St. Charles', Ellicott City, Md., 2d year 1; Boston Latin School, 1st year 1; St. Mary's, Montreal, P. Q., Canada, 2d year 1; St. Hyacinth's, 1st year 1; Foreign Colleges, 1st year 2, 2d year 1. Total, 1st year 27; 2d year 29.

Georgetown University, THE COLLEGE.—Many events of interest have occurred during the past year, deserving of permanent record in the LETTERS.

The devotion of Mrs. Dahlgren to Georgetown was manifested by the six beautiful stained glass windows which were put in the nave of the Dahlgren Chapel. They were designed and painted in Munich by the same firm which furnished the windows in the transept but the new ones are even more delicate in coloring. On the south side are represented St. Ignatius, St. Helena, empress, and Bl. Thomas More; on the north St. Aloysius, Joan of Arc and St. Louis. The floor of the vestibule was laid in mosaic marble with a large polished brass tablet in the centre. It bears the following inscription:

QVISQVIS · HVC · AD · ORANDVM · ACCEDIS
SOLLICITAS · PRECES · FVNDITO
PRO · ELIZABETHA · DREXEL · DAHLGREN
QVÆ · IMPENSA · SVA
AD · AMPLIFICANDVM · HONOREM · ET · CVLTVM
SACRATISSIMI · CORDIS · JESV
IN · ANIMIS · ADOLESCENTIVM
COLLEGII . GEORGIOPOLITANI
HOCCE · TEMPLVM
EXTRVXIT · ORNAVIT · LOCVPLETAVIT

On the first floor of the south pavilion, under the Collier Study-hall and the Riggs Library, a large hall of the same size 60 by 40 feet has been devoted to the use of the students as library and reading-room. This room is handsomely furnished with oaken book-cases, librarians enclosure, tables and chairs. The library contains about 4100 volumes, carefully selected for reference and for recreation. It was a great boon to the students during the winter months.—During the summer of 1898, the college refectory was renovated. The walls and ceiling were handsomely frescoed; between each window the wall was adorned with panels of fruit and game, whilst on the eastern wall the coats of arms of the Sovereign Pontiff and the United States, the Society and the college were gracefully arranged. At the west end, a

heavy portière of plush cuts off the lower part of the hall where the tableware is kept. Brilliant electric lights and handsome dining-room chairs with heavy matting on the aisles contribute to the comfort of all and have been highly appreciated by the students. The lower dormitory on the juniors' side was also completely refurnished.

These improvements in the buildings were welcomed by all and helped much to produce the spirit of happiness and content which reigned in the house all year.

An interesting event in the college year was the production on December 20 of the drama "Richelieu." This was the first play in many years. It was so successful that a second play was brought out during the spring. Shakespeare's "Henry IV" was represented twice, on April 25, and on May 5, the eve of Father Rector's Day.—The Glee Association, consisting of members from all the departments of the university had a very successful year. It comprised a glee club of thirty-five voices, a mandolin club with a membership of seventeen, and a banjo club with a membership of eleven. The first regular concert was given in January at Alexandria, Va., and followed by one in Gaston Hall, after which successful concerts were held in the Waldorf-Astoria, New York, and Horticultural Hall, Philadelphia. The association also furnished music on a number of public occasions at the college and assisted at two important benefit concerts—one given at Laurel, Md., for the benefit of St. Mary's Church, and the other given in Washington, at the Columbia Theatre, for the benefit of the Sisters of the Good Shepherd.

Father Doonan, former Rector of Georgetown, gave the annual retreat to the students. Shortly after the retreat, one of the students of the Freshman Class, who had been preparing for some time, was received into the Church. It has been an edifying sight during the year to witness the general Communions of the students on the nine first Fridays. The same may be said of the large numbers who made the six Sundays of St. Aloysius. At the end of the year the annual retreat for our philosophers was given by Father F. X. Brady at St. Inigo's.—The Conference of the St. Vincent de Paul Society continued its good work among the poor and at the mission established among the soldiers at Fort Myer, Va.

The Beauchamp Hughes Art Cabinet was founded this year by Mrs. Louise Beauchamp Hughes, a lady of Washington, D. C., who presented the college with her collections of books, engravings, pictures, china, bric-a-brac, fans, and laces, gathered during many years of residence and visits in the principal countries of Europe. In order to arrange the articles, she caused the parlor of the old north building to be converted into an elegant apartment, at the expense of $1500; and in order to maintain them in perpetuity she has left to the college a legacy of $5000. In the course of the year a list of the exhibits will be prepared. A summary of the contents is given in this year's

college catalogue. The same lady has also contributed to the department of music in the Riggs Memorial Library, an extensive, choice and valuable collection of music.—Among the acknowledgments of benefactions during the past year mention is made of a gift, by a party who wishes to remain unknown to the public, of the sum of $5000, the interest of which is to serve as an aid to a student of Georgetown College who is an aspirant for the Church.

Last spring the following course of lectures to which the public was invited, was delivered in Gaston Hall:—Four lectures on "American Literary Leaders of the century,—Emerson, Hawthorne, Lowell and Holmes" by Dr. Jas. Field Spalding; "On the Late War" by Rev. John P. Chidwick, U. S. N.; "On Rome and the Catacombs" by Rev. Francis H. Wall, D. D., of New York. A lecture by Dr. Maurice Francis Egan, of the Catholic University, on "Some Types of Novelists" was delivered before the Philodemic Society and some invited guests in the new reading room on March 1.

The Commencement was noteworthy from the presence of Rear Admiral Schley, who received the degree LL.D., and from the address delivered by the Hon. W. Bourke Cockran to the graduates, fifteen in number. This comparatively small number was due happily to the exactness of examinations, by which the standard of studies has been maintained in recent years. The degree was refused to two philosophers this year.

College Days at Georgetown and Other Papers.—After the close of the school, a book appeared with the above title by J. Fairfax McLaughlin, LL. D., of the class of '60. The first three chapters treat of the history of the Society in early days up to the firm establishment of the college in 1816, and contain many important historical items. The rest of the book is devoted to the heroes who made Georgetown famous in the fifties.

Late Improvements.—Shortly before schools opened in September, the handsome porches were completed at the main and central entrances to the college building. The Dahlgren chapel was frescoed during the summer and rooms were opened for the students in "Mount Rascal" on the top floor of the Mulledy building. In the old central south building, two rooms used formerly as ascetories for the brothers have been fitted up as library and reading room for the junior students.—An important change in the order of time was announced at the opening of schools. The boarders will rise at 6.30, hear Mass at 7, breakfast at 7.30. Classes will begin at 8.45 and last till 12, when luncheon is served. Study hall from 12.30 to 1, when classes are resumed until 3. Recreation follows until 5 and for those who have over 80 per cent in all classes until 6. Dinner at 6 and studies from 7.15 until 10. The present order of classes will be very acceptable to day-scholars and ought to bring a large increase next year.

GRADUATE SCHOOL.—At the annual commencement the degree of doctor of philosophy was conferred on five of the students who had finished successfully two years of graduate study. This includes the second and the third year of scholastic philosophy with a selection from the literary and scientific

courses, given in this school. Out of eleven candidates for the degree of master of arts, six were successful in passing the examinations. Each student has to select at least three courses, one of which must be rational philosophy.

SCHOOL OF MEDICINE.—This year was marked by the graduation of the first class of students to comply with the requirements of four full years of day courses. The change from evening to day courses was made by the faculty in 1895, and the results have been satisfactory. The hospital has been a valuable addition to the means of furnishing practical instruction. The school of medicine was well represented both by its faculty and graduates in the last war; most excellent reports have been received of their work in camp and field and at sea, as well as on the heights of San Juan and in Porto Rico. Not one of those who received appointments as acting assistant surgeons failed to pass the required examinations.

SCHOOL OF LAW.—There were 280 students at the law school this year of whom 120 were graduated as bachelors of laws and 43 as masters of laws. Hereafter three years will be required for the first degree.

On May 20, an intercollegiate debate was held with the law students of Columbian University, the first since 1895, when, after a series of defeats by the Georgetown boys, the decision was criticised in public meeting as unjust. This year's debate added another to Georgetown's unbroken list of victories. The judges were: Hon. J. W. Griggs, U. S. Att'y-General; Hon. George Gray, U. S. District Judge; Hon. Shelby M. Cullom, U. S. Senator. The debate was held in the Lafayette Square Opera House which was crowded by an enthusiastic audience. The first speaker was a graduate of Gonzaga College, Washington, D. C., and the third a graduate of Boston College, master of arts of Georgetown.

In his address before the Alumni Society, commencement eve, Justice Martin F. Morris referred to this debate as follows:—

"A few weeks ago I happened to be present at the joint debate between chosen champions of the law school of Georgetown and Columbian Universities in this city. Others of you were probably there also, and can bear me out in what I say. I believe that the young gentlemen selected on the part of our law department were graduates of Jesuit colleges. Their superiority in the debate was so notable as to be plain even to the most unintelligent auditor. I do not wish to be understood as disparaging in the slightest degree the ability manifested on that occasion by the champions of Columbian; for they all showed marked ability, and one of them, as it has been stated, was an old campaigner; and it is to the greater credit of Georgetown that their unsuccessful opponents displayed so much ability. The success of the young men of the Georgetown Law School on that occasion, was beyond question, due to their training in classical literature and mental philosophy,

for which Georgetown stands unequalled, certainly unexcelled, by any university in America. Only those who have had experience of them know what a tower of strength there is in those two branches of education, and in a philosophical education in the law."

German Province. *New Home for the "Stimmen," new Editor.*—From a letter of Father Langhorst we learn that the "Stimmen" are now housed in their new home in the town of Luxemburg. He says the new house is the most beautiful and the best fitted up house in the German Province. What a change for these writers to find themselves once more living among men after a life of nearly a quarter of a century spent in the wilderness!

Father Langhorst has been compelled by ill health to relinquish the editorship of the "Stimmen" which he had held with signal success for many years. His successor is Father Bloetzer.

A Monument to Father Balde.—The municipal council of the town of Ensisheim, in Alsace, have passed a resolution that a monument shall be erected in the town to the memory of the Jesuit Father James Balde. Father Balde, whom his contemporaries called "the German Horace," was one of the most distinguished Latin poets of the 17th century. Ensisheim was his native place; hence the monument.

India.—*St. Joseph's College, Trichinopoly*, issued its annual report last Easter. Studying on the college premises there were 1814 students. This was exclusive of the branch school and the technical classes in the town.

In addition to the above it may be as well to mention that the college supports a European and Eurasian First Grade Lower Secondary School and six Native Primary Schools, ably superintended by Mr. R. Srinivasa Aiyangar and worked by an efficient staff of teachers. In these schools, we have on the rolls at present, about 650 students, so that, including the college and its school departments, the Technical Institute and the Branch Schools, St. Joseph's College Trichinopoly has somewhat over 2500 students under instruction.

The examination results present a satisfactory measure of success on the whole. In the B. A. Examination, the English Language Branch sent up 45 candidates, of whom 6 were placed in the second class and 15 in the third, giving a per centage of 45.6 on the whole. The Second Language Branch was very successful. Of the Tamil candidates, 18 in number, 15 passed; but in Sanskrit a result of cent per cent was obtained, 15 having been presented and all having passed, 1 in the first, 6 in the second, and 8 in the third class. The Latin result was similarly happy, only one candidate was presented and he passed in the first class. In the Science Branches, Mathematics passed 5 out of 8, Physical Science 5 out of 15, Mental and Moral Science bears the palm with 6 out 7 while History recorded a success of 13 out of 21 presented. The F. A. result this year was about the same as it has been since the standard

of qualification has been raised, 18 out of 46 having passed with 2 in the first class, making a per centage of 39.13; while the Matriculation ends the list with an average per centage of 48.8.

Death of a Learned Missionary.—A very solemn and impressive Requiem service was celebrated in the chapel of St. Aloysius' College, Mangalore, on Friday, the 30th of June last, to commemorate the Month's Mind of the late Rev. Father A. Maffei, S. J., D. D. This memorial service was performed in compliance with the wishes of the ex-students of the college, who mustered strong to do honor to the memory of their late beloved Professor, Principal and Rector, who passed out of this life a month ago in Kasargod, where he was sent in charge of missionary work. The late father was a Doctor of Philosophy at the age of 16, and a Doctor of Divinity at 19. He came out to India and reached Mangalore on the 31st of December, 1878, with the first batch of Jesuits to whom this diocese was then entrusted by a decree of the Holy See. On his arrival here, he studied the Konkany and the Tulu languages of this district. He edited many literary works in connection with these two languages, viz., a Konkany Grammar, a Konkany-English Dictionary, Tulu Grammar, and a Tulu-English Dictionary. But his great work of praise and merit is his "History of South Canara," which is a big volume of nearly 800 pages of closely printed matter. At first he was the director of the Seminary at Jeppoo, then Vicar of Milagres, then Chaplain of Cananore, then Rector, Principal and Professor of St. Aloysius' College, then Vicar of Calicut, and lastly he led a missionary life. On account of his literary works, the Madras University nominated him a Fellow in the year 1891. Besides knowing Greek, Latin, French, German, and all the rest of the European languages, he had a proficient knowledge of Sanskrit, Hindustani, Canarese, Tamil, Telugu, Malayalam, and the several other Indian languages. In fact he was a thorough linguist and a great historian. The death of this learned father is a great loss to Mangalore and to the University of Madras, of which he was a worthy Fellow.—*Bombay Catholic Examiner.*

Ireland. *University Examinations, Mungret.*—To Mungret College, Limerick, belongs the distinction of having secured at the recent Royal University examinations the foremost place amongst all the Catholic boarding colleges. The honor is one of which the Jesuit Fathers of the college may well feel proud, and one which must give parents assurance, if that were necessary, of the thoroughness of the training imparted to their sons. Last year it will be remembered that the record of the school was equally gratifying, but the examination returns on this occasion leave no doubt whatever of the ability brought to play in the preparation of the students for these examinations. Five students obtained their B. A. degree, and out of the nine students who presented themselves in the second arts examination, eight passed, of whom six took the honors course. In the first arts every one of the fourteen candidates who entered passed, and of those eight obtained honor marks,

Twenty out of twenty-two were successful in the matriculation, while no less than four first arts exhibitions fell to Mungret College students, together with three first-class and six second-class distinctions. But this was not all. In the second arts examination the college won one first-class and six second distinctions, and obtained the unique honor of first place in all Ireland in the honors course of logic, the student in this case being Mr. Patrick Turner.

Intermediate Examinations.—The results of the present year are the most satisfactory of any year since the Intermediate system was started. Whether we judge by the total of distinctions gained or by their quality the Catholic schools come out triumphantly from the contest. Thus seven hundred and fifty-four out of a total of nine hundred and ninety-one distinctions awarded to boys have been won by pupils of the Catholic schools. Moreover, out of fifteen gold medals awarded for special excellence, thirteen have been won by Catholic lads. All the gold medals for first place in the Grades, all the gold medals for English, two out of three gold medals for Mathematics, and two out of the three gold medals for Modern Languages go to the Catholic schools.

This year Clongowes Wood College has passed its previous records, by winning 57 distinctions, an advance of ten on last year. The eighteen exhibitions won by Clongowes boys comprise two in the senior grade, three in the middle, nine in the junior, and four in the preparatory. It is, however, in the junior grade particularly that Clongowes appears brilliantly. No less than four out of the five gold medals offered by the board in that grade have been won by her scholars. One of them is first in the junior grade, in a very brilliant year, and has also won the gold medal in mathematics, obtaining the absolute maximum in all sections. He also wins the gold medal for classics, with exceptionally high marks, while the large gold medal for first place carries with it this year the first of the two Burke Memorial Prizes. Another won the gold medal in English, with second prize in Composition. In the middle grade Clongowes is first in Euclid and first in Algebra, and two of its candidates tie for first place in Euclid in the senior grade. In that grade, too, Clongowes has won two high exhibitions, one being fourth in the grade, second in Classics and first in Greek, with a mark never equalled in the highest division. Among the other distinctions are nine first places in junior grade mathematics, fifteen book prizes, and four composition prizes, the many retained exhibitions closing the record of a brilliant and successful year.

The second number of the "Memorials of the Irish Province," was published in June. It consists chiefly of memoirs of our fathers and brothers who died in the past, among them an excellent sketch of Father Edmund O'Reilly by Father Matthew Russell. There are copies from old MSS. Catalogues, obituary notices, and what will be of great value to the historian, "Chronological List of Jesuits connected with the Irish Mission from 1550 to 1799."

Jamaica.—Father Noonan was appointed "Superior Reg. NN." on the 25th of November, 1898, and thus he will appear in the province catalogue.

Keyser Island.—This house known as "Manresa Institute," which was closed temporarily as a house of retreats two years ago, has been again re-opened, and will appear in our catalogue this year as "Domus Manresa." Father Himmelheber is superior and Father Peters spiritual father, with Brothers McElany, Hamilton and McTiernan for coadjutor brothers. The house has been renovated and made more roomy. Some forty-eight—chiefly Ours—have made their retreat recently in this house. Before building, it has been determined to give the place a test, so that proof may be had of the practicability of it as a place for retreats.

Missouri Province.—The hopes and wishes of superiors and the eager expectations of the members of the province were happily realized on the 11th of September by the inauguration of our own classes of theology within the walls of the spacious new building, erected on ground adjoining the St. Louis University. A description of this building, together with the roster of the theological and philosophical faculties for the year 1899-1900, is given elsewhere in this issue of the LETTERS.—On Monday, Oct. 16, Fathers Jos. Rigge, Thos. Finn and Thos. Livingstone and Mr. Chas. Imbs, a scholastic, left St. Louis for Belize, to aid by work in the ministry or the class-room the laborers in that portion of the Lord's vineyard which constitutes our Mission of British Honduras.

Florissant, St. Stanislaus Seminary.—The tertian fathers of this year number thirty-three, of whom eleven belong to the Maryland-New York Province, ten to the Missouri Province, six to the New Orleans Mission, three to the New Mexican Mission, two to the Mission af California and one to the Province of Mexico.—The juniors are thirty-eight in number, five of whom are from the Mission of Canada. Father Chas. Moulinier has succeeded Father Wm. Fanning as professor of the juniors of the second year, numbering sixteen. As it may be of interest to the readers of the LETTERS, a sketch of the juniors' new building is here given.

The New Juniorate.—The juniors' new building is a neat brick structure fifty feet wide and sixty deep. It is three stories high, with a basement and an attic. It faces in the same direction as the old community and new tertian buildings, namely, southeast, is distant from the former to the south some twenty feet and projects beyond its eastern line about ten feet. Being a faithful counterpart, in all exterior details, of the tertians' building which lies to the north, it completes a pleasing setting for the old stone structure erected more than fifty years ago. The foundation rises about four feet above the ground and presents an attractive appearance with its smooth cut-stone finish in front and a rough edging and the sides. The remainder of the building is of red pressed brick. The monotony of the outer surface is relieved by white

sand-stone trimmings and projecting brick facings about the windows. The rather elaborate front and entrance give an ornamental air to the whole structure. Five stone steps rising between two broad copings of the same material lead up to the main door. This latter is of fine white oak, the lower portion consisting of neatly carved and polished panels, while the upper part admits light into the handsome vestibule through plate-glass panes. The wainscot of the vestibule is of marble and its floor of tesselated tiles. The keystone of the arch above the doorway is finely ornamented. Two heavy tuscan columns, about eighteen feet in height, rising at the rear of the steps, support a plain stone cornice, over the entrance. Above this cornice are four small pillars. Two of them are on either side of a large stone niche and support a gable covering for the niche. A life size statue of Our Lady—'Sedes Sapientiæ'—occupies the niche. As we look up, there comes to view a centre window in the third story and above this are a neat zinc cornice painted stone-color and a dormer window of the attic. The roof is slated and of the Mansard style. The interior wood finishing of the house is of veneered oak and imitation cherry—the floors are of hard pine, oiled and varnished. There are eleven rooms in the house. On the first floor are a recreation room and two professors' apartments with one spare room. Each of the second and third floors contains an ascetory, a library and a private room. Every room is well ventilated. The building, in every detail is neat, bright and commodious.

Only eight novices, all scholastics, have been added to the province this year; one has entered for the New Orleans Mission. These nine, added to the nineteen of the second year (one of whom belongs to the Rocky Mountain Mission), give a total of twenty-eight scholastic novices.

St. Ignatius College, Chicago.—Owing to the protracted illness and absence in St. Louis of the rector, Father John Pahls, the post of superior *pro tem.* is held by the minister, Father Henry Dumbach. Father George Kister occupies the position of prefect of discipline, Father Edward Gleeson is professor of philosophy and Father Wm. Harrington professor of rhetoric for the present year.

On Wednesday, July 26, Father James Hayes celebrated the fiftieth anniversary of his admission into the Society. A large congregation assembled in Holy Family Church at the solemn high Mass in honor of the occasion. Three of the priests who took part in the celebration have already passed their fiftieth anniversaries. They are Fathers Paul Ponliglione, Francis Shulak and Walter Hill. Father Andrew O'Neil acted as sub-deacon. The sermon was preached by Father Hill. In the evening a delegation from the Young Men's Sodality called at Saint Ignatius College to congratulate the Reverend Father on his golden jubilee. Father Sherman was chairman of the delegation and on behalf of the sodalists, whose director he is, delivered an appropriate address after which he presented the jubilarian with a silver-headed cane. Father Hayes in reply gave some reminiscences of his life in

the parish and thanked the young men for their kind remembrance of him on the occasion of his golden jubilee.

The increase in attendance in our parochial schools last year was nearly four hundred in excess of that of the year previous. Special efforts were made this summer to secure even a larger number for the coming session. The parish was districted and to each pastor was assigned a portion to be canvassed. To render a work so extensive at all feasible, forty-five or fifty members of the Ladies' Sodality were interested and set about a house-to-house apostolate in behalf of the young as edifying as it was productive of the most salutary results. An attendance of at least three thousand children will certainly be the outcome of their organized and self-sacrificing endeavors.

The month of June of this year will ever be famous in the history of the Holy Family Parish for the many and splendid services held in honor of the Sacred Heart of Jesus. By way of preparation for the feast, three novenas were conducted, one for the grown up people, one for the parochial school pupils, and one for the working children. On the feast itself there were over four thousand Communions. At the evening services there was a solemn procession of the Blessed Sacrament followed by benediction and consecration of the entire congregation to the Sacred Heart. The exercises for the children's novena were held in the afternoon with a daily attendance of over three thousand. The church was elaborately decorated and brilliantly illuminated at the various services during the month. Thousands of copies of the new litany of the Sacred Heart were distributed, while tens of thousands of pictures of the Sacred Heart were scattered amongst the attendant throngs gratis.

St. Xavier College, Cincinnati.—Few changes have been made in the faculty this year, the chief being the appointment of Mr. Jos. Davis as professor of rhetoric and of Father Michael Leary as professor of poetry.

Detroit College.—Father Alex. Burrowes has replaced Father Thos. Conners as prefect of studies and discipline, and Father James Meloy has succeeded Father Gleeson as professor of philosophy. Father Henry Huermann has relieved Father Wm. Mitchell of the duties of minister.

Creighton University, Omaha.—This year's chief appointments have been: Father John Kuhlman to the office of prefect of studies and discipline, Father Richard Corcoran to the chair of rhetoric and Mr. Patrick Mullens to that of poetry. Father James Jos. Conway has succeeded Father John Sennhauser as minister.

St. Mary's College, Kansas.—The retirement of Fathers Thos. McKeogh and Joseph Hill to the seclusion of the tertianship. has occasioned the succession of Fathers John Neenan and Michael Stritch to their respective posts of prefect of studies and discipline and of professor of rhetoric, while Father Wm. Wallace has given place to Father Cornelius Shyne as minister.

Marquette College, Milwaukee.—Among the changes made in the faculty may be noted the appointment of Father Jos. Rielag as minister in place of Father F. Klocker, and that of Father Michael Ryan as professor of poetry

in succession to Mr. Thos. Wallace.—The new parochial school, a building of attractive exterior and of excellent appointments interiorly, has won the appreciation of the parishioners, as attested by the enrollment of 720 pupils by Oct. 10, a number which is 125 in excess of the total of last year.

Belize, British Honduras.—The attendance at St. John's College, on Oct. 1, was as follows: Academical Department, 23; Rudiments, 19; Preparatory, 43; Total, 85. All are day scholars.

New Mexico Mission, Denver.—Our college has not done so well in six years as it is doing at present. By November we shall have enrolled some 155 boys which is more than the college has had since its opening—it is true we had at one time 120–125 boarders, but only a few day scholars. Now the day scholars are as many as the boarders. All this is due to the fact that times are brightening more and more every day.

El Paso, Texas.—The following items, taken from a letter of Father Brown, Rector of the Sacred Heart College, Denver, gives us an idea of the work which our fathers are doing at El Paso and the surrounding country. Our fathers' ministry extends over three dioceses,—Dallas, Santa Fe, and Chihuahua. Within a radius of three miles, they have four large parishes, and altogether they attend to the spiritual wants of 25,000 souls.

In the diocese of Chihuahua, Old Mexico, we have four parishes: Ciudad Juarez, attended by Father Pinto, the Superior of the New Mexico Mission; Ysleta, attended by Father Cordoba, San Elizario and Socorro, seven miles apart, attended by Father Banks. The Sacred Heart Church of the Mexican parish, and the headquarters of the Mission at present, counts 4000 souls, most of whom attend church regularly. The American parish, also in El Paso, numbers 1000 souls, of whom only 500 are regular church goers. Father Arthuis who took charge of this parish, after Father Cahill's recall to the East, is untiring in his efforts to improve his flock.

The Smelter parish, three miles distant, numbers 2000 souls, 1700 of whom attend church regularly. The church in this parish is new; it was built by Father Lafon, and solemnly blessed on July 14; a Friday being chosen, because it was the only day in the week, when some of the fathers could be spared to enhance the ceremonies.

Father Superior's parish in Ciudad Juarez, on the other side of the Rio Grande, numbers 9000 souls, scattered over an area of several miles. Besides bearing the burden of the Mission, Father Pinto attends regularly to this immense parish. Every morning at 5.30 he leaves the residence in El Paso, says Mass at the Mexican church, hears confessions, administers baptisms, marries some and buries others, not to mention a thousand other occupations with which Mexicans burden their pastors; for they make a most liberal use of them, appealing to them in all imaginable difficulties. When, three years ago, upon the death of good Father Ortiz, the octogenarian parish priest, Father Pinto was obliged to take charge of this immense field of labor, the

church of Ciudad Juarez was in a deplorable condition,—dark, dusty, dirty. With a few thousand dollars he had it soon transformed interiorly into a neat and even beautiful looking sanctuary. A new and complete set of ornaments was bought, and a large quantity of silver, plentiful in those parts, was sent to Providence, R. I., where it was fashioned into elegant church utensils, such as chalices, ciboriums, etc.

The parish of San Elizario is twenty-one miles away, with more than 1000 souls, 800 of whom are regular in their attendance at church. Exactly the same figures hold for the Socorro parish, sixteen miles away: both these parishes lie in Old Mexico. The Guadalupe parish is forty miles distant, with 1600 souls, nearly all regular attendants. Finally Ysleta, thirteen miles away, numbers 1700 souls, with but a few backsliders.

To sum up. These parishes number altogether 21,000 souls. The remaining 4000 are scattered everywhere, and attend Mass and the sacraments at various chapels where our fathers visit at fixed but rare intervals. In El Paso itself, besides the church property, we have two ranches some twelve miles away from El Paso, comprising 400 acres of land, planted with alfalfa, fruit-trees and vineyards, the wine of which compares not unfavorably as regards taste and flavor, with the best in the land.

As regards jurisdiction, Father Pinto is *de facto* Vicar General over all this vast territory. Hence it is not with indifference that Ours hear it rumored about, that a vicariate is to be established here. It must be confessed, however, that the number of our fathers is insufficient for this gigantic work. There are in all seven priests, and two of these are almost continually engaged in giving missions among the populations of Old Mexico. The sacraments must be administered every day; there are burials and sick calls without end and at all times. Only a few days ago, Father Lafon visited a sick person 100 miles away. Four saddle-horses and three buggies are continually on the go; occasionally Ours risk their lives while wading across swollen creeks in a country where bridges are scarce.

New Orleans Mission, *Scholasticate at Grand Coteau.*—This year a few important changes in the faculty have taken place. Father Maring our former Minister and professor of science, has been appointed V. Rector in place of Father De Stockalper now in charge of the parish; Father Marnane is Minister; Father De Potter professor of psychology and ethics; Father Meyer, professor of higher mathematics and mechanics; Mr. Elfer, professor of physics and chemistry.—The scholastics number 30. Three study theology privately; 15 are in third year philosophy; 8 in second year, and 4 have charge of the college for externs.—Our new artesian well is proving of great service for the ordinary needs of the house. The water is pumped to the various tanks at a very small cost and is used for the water closets, bath rooms and garden.

A new feature in the routine of the scholastics' life and one much appre-

ciated by all is the establishment of a villa day every second week. A half hour's walk beneath wide spreading oaks brings you to the villa house, a modest southern structure. Situated on a rise of ground not far from the bayou, it is most of the time refreshed by a good breeze and affords great facilities for bathing in the summer. Everything is being done by superiors to insure its success. That it is the same building used formerly as a villa by the novices and juniors when the novitiate was in Grand Coteau makes it doubly dear to all.

Our two weeks of long vacations were spent this year on the shore of Grand Lake some fifty miles southeast of Grand Coteau. Fishing and boating were good. The unique feature of our vacations however, was our tenting. Two large tents were used for chapel and refectory respectively, while a dozen small ones afforded shelter for the community. A few miles from us was an Indian village of the Chetimuga tribe. We had occasion to visit them several times and gathered from them most interesting information concerning their present mode of living and the customs of their ancestors. Not far from our encampment and the banks of the Teche and well known to to the readers of Evangeline, was a large sugar mill with the most modern appliances. The proprietor, a very good Catholic, showed us through the whole mill and explained to us the many processes by which the cane is changed into the various grades of table sugar.

Our College at Grand Coteau now counts 52 students from the best families for miles around. It is indeed picturesque to see them riding to school. Some come in buggies, some on bicycles, but the majority dash along on their creole ponies.

New York.—*St. Francis Xavier College* opened the year with an increase of 24 over last year. This has since increased a hundred more, for in the November "Xavier" we read : In the graduate school there are 71, in the college 201, in the academic department 276, in the grammar school 152, and in the Latin evening school 16. Thus the grand total is 716.

"The Post Graduate department of the College of St. Francis Xavier opened on Monday evening, October 9, with a registration of forty-five, iucluding twenty-four applicants for the degree of Master of Arts. The lectures, which are intended not only for graduate students, but also for other gentlemen desirous of making advanced studies in the branches named, are held Monday and Tuesday evenings at 8 o'clock in the Academic Hall, entrance 30 West Sixteenth Street. No charges are made for any of these lectures, but a graduation fee of fifteen dollars is required from those who receive degrees. On Monday evenings Father M. H. O'Brien, S. J., lecturer on psychology, natural theology and ethics to the senior class, lectures on psychology. On Tuesday evening Father P. A. Halpin, S. J., *emeritus* professor of metaphysics and ethics, will confine himself during the first term to ethics and law, and during the second term to ethics and medicine."

Our Novitiates.—The number of juniors and novices in the novitiates of this country and Canada on October 1, was as follows:—

	NOVICES						JUNIORS		
	Scholastics			Brothers					
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.
Maryl. New York	27	29	56[4]	4	2	6	11	18	29
Missouri	9	19	28[1]	...	3	3	22	16	38
California	6	5	11[2]	1	2	3	11	13	24
New Orleans	4	7	11	4	...	4	6	...	6
Buffalo Mission	4	5	9	4	1	5	5	3	8
Canada	9	9	18[3]	3	3	6	8	4	12
Total,	59	74	133	16	11	27	63	54	117

[1] Five juniors are from Canada Mission; one scholastic novice from Rocky Mountain Mission, and one from New Orleans Mission.

[2] One junior is from Canada Mission and one scholastic novice; two juniors are from New Mexico and one coadjutor novice.

[3] Two juniors—2d year—are from the Province of Champagne.

[4] Father Prendergast at Georgetown and Father Kelly at Roehampton are not included.

Philadelphia, St. Joseph's College.—The days which marked the close of August and the opening of September of the present year have been days which have also marked a new era in the work of St. Joseph's College. For, not only is it our pleasure to announce to the friends and benefactors of the college that the new buildings so long contemplated and so much needed are at last in a state of occupancy—their use being reserved for the students of the college proper; namely, those who constitute the classes of Senior, Junior, Sophomore and Freshman—but great satisfaction is also felt in the increased number of boys, who, by their applications for admission into the college, have signified their desires of obtaining a college education. Hitherto, very many prospective students have had to be refused admission on account of the very limited accommodations, but now this is no longer the case.

On the 28th, 29th and 30th days of August were held the examinations for entrance into the lowest class in the Academic or High School Course. Eighty-five boys coming from parochial and public schools in and around Philadelphia presented themselves as candidates. Of these sixty-nine successfully took the examinations and were admitted to Third Academic Class. Since the prescribed days, and up to the opening of schools on September 18, seventy-two others who were not aware that the examinations had already taken place were subjected to very severe tests. From this number thirty-eight were chosen, making a total of 107.

Many of those who were either too young or not sufficiently advanced in the elementary branches, and were consequently unable to reach the required standard, have been admitted to the Grammar Class, a class distinct from the college and Academic Courses, and now for the first time opened for the pur-

pose of preparing boys for the Third Academic Class. In the College Course there is a material increase in the catalogue of students, while that of the Academic Course has almost doubled its numbers.—*From the Gesú Church Calendar.*

Philippines.—We have received as we go to press the following notice concerning one of the Society's colleges at Manila.

At the Ateneo Municipal de Manila on Calle Arzobispo this morning Sept. 8, 1899, occurred one of the most enjoyable affairs that Manila people have had the privilege of attending for many months. It was the semi-annual award of merit to the students of the Colegio Municipal. An excellent program was rendered and much credit is due to the industriousness and diligence of the students and to the painstaking professors constituting the faculty of the school. The large auditorium of the college was crowded by people interested in the work of education in Manila.

The happy faces of the pupils in their neat uniforms of white duck trousers and black coats with gold braid and buttons was a pleasing sight and an impressing one.

The opening number of the program was a symphony in b minor from Mozart, by a Filipino orchestra. It was played with vigor and abandon, with expression.

Don Gregorio Granados gave a demonstration of his knowledge of mathematics, which, considering his extreme youth, was excellent. Don Gregorio has been well tutored and promises to make his mark in the world. Senores Trinidad, Lucena and Del Rosario rendered a dialogue in the English language which elicited much applause. They all are first year students in English and their pronunciation was almost perfect. They were tutored by Professor Father Simeon who is one of the best instructors of languages in the city.

This college is one of the best educational institutions for boys in the Orient, and has the reputation of graduating some of the best educated men in the far East.—*From the Insular Daily Press of Manila.*

The latest from Manila—Under the date of September 22, Father Algué writes to us as follows :—

The Filipino newspapers become more and more violent every day in their attacks on religion. I mean, of course, the Filipinos who have been conciliated to the Americans or their papers published at Manila. The insurgent papers are far better as far as religion is concerned. These conciliated Filipino newspapers during the last four months have attempted to annihilate or destroy our reputation and the authority of our Society among the natives, putting forth all kinds of new and old calumnies. The result has been that many Filipinos say that "there is no reason to make any exception of the Jesuits, as has always been made up to the present, as they are far worse than the Friars ; and that all religious congregations should

be exiled from the Philippines." It is rumored that they are going to apply to the President of the United States and ask for the expulsion of the Friars and Jesuits. This is the work of the Freemasons of Europe and perhaps of America also. What will be the end of it? There is no prospect of our opening again our missions in Mindanao, for the present, as this very abnormal condition of affairs may last long; the war is going very slowly and there is no probability of peace in the near future. The horizon looks very dark. About fifty of our missionaries have been sent back to Europe where they will be more useful than here, for the present.

The United States commissioners, Col. Denby and Prof. Worcester have been called to Washington by telegram, for an immediate conference with the President. They are already on the way to the States. We have been in very close and friendly relation with the commission, chiefly with the president, Mr. Shurman, who is now in Washington. He saw in a visit to the observatory that we were preparing an atlas of the Philippines and he wanted by all means to have it published by the commission. It has been granted and accordingly a contract has been signed by the commissioners, Father Superior of the Mission, and myself. The atlas consists of thirty maps, 22 by 35 centimetres and is the hand work of the native draughtsmen of the observatory and contains all available geographic data.

An important service has been added to our work, and it has been in operation since September 1. We now send every day by telegraph the standard time—120° E. of Greenwich —to all the headquarters and telegraphic stations under the Americans and to the ports of Iloilo, Bartolo and Cebu on the island of Bisaya.

General Otis seems to be satisfied with our observatory work. I had to see him many times and he has always been very kind to me. He also speaks highly of our Society.

Provincial Congregations, *Province of Maryland-New York.* — The Congregation was held at St. Francis Xavier's, New York, from July 3–7. The deputati chosen were Fathers Villiger and Cardella. Father Russo was elected secretary and Father Devitt assistant secretary. Father William F. Clark was chosen procurator and Father Devitt substitute.

Missouri Province.—The Congregation was held at St. Louis University, St. Louis, from July 4–7. The deputati chosen were Fathers Bushart and Higgins. Father John N. Poland was elected secretary and Father Michael W. O'Neil assistant secretary. Father Thomas S. Fitzgerald was elected procurator and Father Michael P. Dowling substitute.

The Missions. — Father Frieden, Superior of California, attended the meeting of the Turin Province at Turin, and Father Pinto, Superior of New Mexico, that of his province at Naples, and Father Rockliff Superior of the Buffalo Mission, that of the German Province. The independent missions of New Orleans and Canada had no representation in the Provincial Congregations, but their superiors were called to Rome during the summer.

CONGREGATIO PROCURATORUM

HABITA ROMÆ APUD COLLEGIUM GERMANICUM

DIE 27 SEPTEMBRIS, 1899

A. R. P. LUDOVICUS MARTIN

PRÆPOSITUS GENERALIS SOCIETATIS JESU

Nomen et cognomen		Ortus	Ingressus	Gradus
Assistentes	Assistens			
R. P. Franciscus Grandidier	Galliæ	18 Jul. 1823	22 Aug. 1845	2 Feb. 1862
R. P. Joannes Jos. de la Torre	Hispaniæ	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865
R. P. Mauritius Meschler	Germaniæ	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867
R. P. Rudolphus J. Meyer	Angliæ	8 Nov. 1841	12 Jul. 1858	2 Feb. 1876
R. P. Rogerius Freddi	Italiæ	22 Mar. 1846	21 Sep. 1862	2 Feb. 1880
Procuratores	Prov.			
R. P. Joannes B. Guida	Neapolitanæ	29 Nov. 1828	15 Jun. 1843	15 Aug. 1862
R. P. Josephus Janssens	Belgicæ	4 Sep. 1826	24 Sep. 1845	2 Feb. 1863
R. P. Alexander Gallerani	Romanæ	9 Apr. 1833	20 Oct. 1856	2 Feb. 1867
R. P. Rudolphus Cornely	Germaniæ	19 Apr. 1830	15 Oct. 1852	15 Aug. 1867
R. P. Gulielmus Delany	Hiberniæ	4 Jun. 1835	20 Jan. 1856	2 Feb. 1869
R. P. Alexander Charnley	Angliæ	25 Aug. 1834	7 Sep. 1853	2 Feb. 1871
R. P. Albertus Amico	Siculæ	18 Feb. 1839	17 Jan. 1856	2 Feb. 1873
R. P. Joannes Nep. Mayr	Austriæ	13 Feb. 1832	13 Jan. 1857	2 Feb. 1873
R. P. Carolus Torti	Taurinensis	8 Mar. 1838	23 Oct. 1853	15 Aug. 1873
R. P. Josephus Ehrmann	Campaniæ	8 Mai. 1840	12 Nov. 1858	2 Feb. 1875
R. P. Joachimus Campo Sancto	Lusitanæ	10 Mai. 1841	16 Jan. 1859	15 Aug. 1876
R. P. Joachimus Vioni	Venetæ	9 Jan. 1835	29 Sep. 1855	1 Oct. 1876
R. P. Stanislaus Zaleski	Galiciæ	11 Sep. 1843	15 Nov. 1857	2 Feb. 1877
R. P. Alfredus d'Adhémar	Tolosanæ	1 Mar. 1838	14 Mar. 1860	2 Feb. 1877
R. P. Joannes Ricart	Aragoniæ	30 Nov. 1838	28 Sep. 1861	15 Aug. 1877
R. P. Matthias Abad	Castellanæ	24 Feb. 1844	25 Jul. 1864	15 Aug. 1880
R. P. Marius Bouillon	Lugdunensis	27 Mar. 1846	21 Nov. 1862	15 Aug. 1881
R. P. Joannes Granero	Toletanæ	27 Oct. 1848	31 Mar. 1867	15 Aug. 1884
R. P. Gedeo Labrosse	Franciæ	8 Jan. 1837	9 Oct. 1856	13 Nov. 1885
R. P. Thomas Fitzgerald	Missourianæ	1 Mar. 1848	19 Jul. 1869	15 Aug. 1886
R. P. Rudolphus van Oppenrâij	Neerlandiæ	17 Oct. 1856	26 Sep. 1873	2 Feb. 1892
R. P. Gulielmus F. Clark	Maryl. N. Eb.	11 Aug. 1856	7 Jan. 1876	2 Feb. 1893

RETREATS

By Fathers of the Maryland New York Province, in July, August, and September. 1899.

Dioceses.

1	Albany	70
2	Boston	170
2	Brooklyn	200
2	Burlington	50
2	Cleveland	80
1	Halifax	40
1	Manchester	50
2	Newark	150
2	New York	300
1	Ogdensburg	26
2	Philadelphia	150
1	Portland	40
1	Richmond	25
1	Rochester	75
2	Scranton	170
2	Springfield	180
1	Syracuse	50
1	Wheeling	25

Seminaries.

	Emittsburg	50
	Overbrook	140
	Seton Hall	30

Religious—Men.

	Christian Brothers (30 days)	35
	Xaverian Brothers	40

Religious—Women.

2	Sisters of the Blessed Sacrament, Pa.	60
1	Carmelites, Boston, Mass.	20

Charity.

1	Baltic, Conn.	50
1	Greensburg, Pa.	200
2	Holyoke, Mass.	130
1	Leonardtown, Md.	12
5	Mt. St. Vincent, New York City	1170
1	Newburyport, Mass.	52

Franciscans.

2	Peekskill, N. Y.	180
2	Mt. Loreto, S. I.	120

Good Shepherd.

3	Boston, Mass.	90
1	Brooklyn, N. Y.	75
2	Newark, N. J.	54
1	Norristown, Pa.	30
1	Philadelphia, Pa.	23
1	Helpers of Holy Souls, N. Y.	16
2	Holy Child, Sharon Hill, Pa.	120
1	Holy Cross, Balt., Md.	35
1	Holy Cross, Washington, D. C.	60
1	Holy Names, Schenectady, N. Y.	23

Immaculate Heart.

1	Burlington, Vt.	30
1	New York City	63
1	West Chester, Pa.	275
1	Little Sisters of the Poor, Baltimore, Md.	20

Mercy.

2	Beatty, Pa.	200
2	Bordentown, N. J.	100
1	Burlington, Vt.	35
1	Cresson, Pa.	66
1	Harrisburg, Pa.	50
3	Hartford, Conn.	330
2	Manchester, N. H.	100
2	Meriden, Conn.	120
1	Middletown, Conn.	60
1	Mt. Washington, Md.	80
3	New York City	200
1	Philadelphia, Pa.	75
2	Providence, R. I.	160
1	Rensselaer, N. Y.	63
1	Rochester, N. Y.	45
1	Wilkesbarre, Pa.	50
1	Worcester, Mass.	20
2	Mission Helpers, Baltimore, Md.	44

Notre Dame.

3	Boston, Mass.	430
1	Chicopee, Mass.	45
1	Lowell, Mass.	180
1	Philadelphia, Pa.	50
1	Waltham, Mass.	80
1	Washington, D. C.	25
1	Worcester, Mass.	40

1 Oblates of Providence, Baltimore, Md. 50
1 Our Lady of the Cenacle, New York City 15
1 Presentation, Fiskhill, N. Y. 22

Sacred Heart.

1 Albany, N. Y. 110
1 Atlantic City, N. J. 22
1 New York City 170
1 Philadelphia, Pa. 82
1 Providence, R. I. 65
1 Rochester, N. Y. 45

St. Joseph.

1 Binghampton, N. Y. 50
2 Brighton, Mass. 180
1 Ebensburg, Pa. 107
1 McSherrystown, Pa. 46
2 Philadelphia, Pa. 220
3 Rochester, N. Y. 350
1 Rutland, Vt. 45
1 Springfield, Mass. 150
2 Troy, N. Y. 215

2 Salesians 60

Ursulines.

1 Middletown, N. Y. 20
1 New Rochelle, N. Y. 40
1 New York, N. Y. 60

Visitation.

1 Abington, Va. 20
1 Catonsville, Md. 60
1 Frederick, Md. 50
1 Georgetown, D. C. 50
1 Parkersburg, West Va. 23
1 Richmond, Va. 22
1 Washington, D. C. 30
1 Wheeling, West Va. 40

Lay People.

Children, Good Shepherd:—

1 Albany, N. Y. 75
2 Boston, Mass. 380
2 Newark, N. J. 180
1 New York City 400

Ladies Retreat, West Park, N. Y. 30
Ladies Retreat, New York City 40
Sodality (Manhattanville) New York City 75

SUMMARY.

	Retreats	*Exercitants*
Clergy	27	1901
Seminaries	3	220
Brothers	2	75
Sisters	109	7975
Seculars	9	1180
	150	11351

Rocky Mountain Mission, *Gonzaga College, Spokane.* — The new college building is finished and our scholasticate was moved here from St. Ignatius Mission, last August. All seem well pleased with the change. The old Gonzaga College is unoccupied at present; nobody can tell what will be done with it. The new college is all that can be desired in every way. We have at present 62 boarders and 92 day scholars, and expect a good many more before the end of the year.—*Father G. de la Motte.*

Rome, *Father Ehrle, Librarian of the Vatican, honored at Oxford.*—The honorary degree of D. C. L. that was conferred on Father Ehrle. S. J., the librarian of the Vatican, at the Oxford Commemoration, on Wednesday, June the 21st, 1899, was a graceful tribute to one who has earned the gratitude of all recent visitors to Rome by his unfailing kindness and courtesy, as well as a mark of Oxford's appreciation of his learning and varied ability. He was warmly received by the assembly in the theatre, and the speech in which he was introduced by Dr. Shadwell, who was occupying the place of the Regius Professor of Civil Law, will be read with interest, combining as it does a word of compliment to the Holy Father with the praise bestowed on Father Ehrle himself. The text of Dr. Shadwell's speech was as follows:—

"Sequitur deinceps vir Reverendissimus, qui historiam bibliothecæ Romanorum Pontificum cœpit

explicare chartis
Doctis, Jupiter! et laboriosis.

Quem si non apud nos nutritum neque huic musarum domicilio familiarem novimus, non tamen ille nobis alienus habebitur, quicumque Romam studiorum causa visentes benevolentiam, humanitatem, amœnitatem viri doctissimi experti sumus dum ipse gazas suas patefactas ostendebat,

Quidquid come loquens atque omnia dulcia dicens

Hunc quum laudamus, laudamus ipsius Pontificis Maximi humanissima consilia, quibus factum est ut in bibliothecam suam magis magisque gratis aditus præbeatur:

. . . tuam putares,
Tam non invida, tamque liberali
Tam comi patet hospitalitate.

Præsento vobis Franciscum Ehrle, Bibliothecæ Vaticanæ Præfectum, ut admittatur ad gradum Doctoris in jure civili honoris causa."

The visit of Father Ehrle, and the honor bestowed upon him, are specially well timed in view of the increasing number of Catholics at Oxford, and of

the establishment of the two Academic Halls of the Benedictines and the Jesuits at the university from which they had been for so many years excluded. —*London Tablet, July* 1.

Retreat to the Cardinals.—A ten days' retreat to the members of the Sacred College, and to the prelates of the Pontifical Court was given recently by Fathers Zocchi and Remer of the Society. The Holy Father also attended.

Our Scholasticates in this country and Canada had on October 1, the following number of students:—

	THEOLOGIANS			PHILOSOPHERS			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock.....	39	18	57[1]	25	14	16	55
St. Louis	39	10	49[2]	18	12	21	51[2]
Montreal	11	10	21[3]	...	9	...	9
Grand Coteau.....	2	1	3	...	8	15	23[4]
Spokane.....	...	4	4[5]	11	15	...	26
Prairie du Chien..	...	...	...	9	8	10	27
Total	91	43	134	63	66	62	191

[1] Of these theologians 31 belong to Maryland-N. Y., 19 to New Orleans, 5 to New Mexico, 1 to Missouri, 1 to California.

[2] Of these theologians 38 belong to Missouri, 9 to Rocky Mountains, 2 to New Mexico. Of philosophers 39 to Missouri, 8 to California, 4 to New Mexico.

[3] Two theologians are from New Orleans.

[4] Two philosophers are from Maryland-N. Y. and two from California.

[5] One theologian belongs to the Buffalo Mission.

Syria, St. Joseph's University, Beyrouth.—The difficulties which have for several years hampered the development of the medical faculty of St. Joseph's University, have at last been satisfactorily settled. The facts are briefly as follows. At the beginning the university gave its own diplomas. The Turkish Government did not recognize them, and required our students to pass an examination at Constantinople. Some went to get degrees at Paris and Lyons, and these were more easily accepted than ours. This led to our adopting a French diploma instead of our own. Every year a board of examiners were sent from France to confer these diplomas, which by a special favor of the French Government, were recognized in France as well as in the colonies. But new difficulties arose when our doctors tried to have their diplomas registered at Constantinople. The officials refused to acknowledge them, on the plea that they were diplomas of a faculty where our students had never attended lectures. Little by little it became also more difficult for our students to be examined at Constantinople. On the other hand, not a few

whom we had been obliged to refuse at Beyrouth, purchased their degrees in spite of us. The French ambassador, Mr. Cambon, being appealed to, obtained for us from the Turkish Government that one or two delegates from Constantinople should be present at the examinations together with the French board of examiners, and sign the diplomas in the name of his majesty the Sultan.

All parties seemed satisfied, when a new hitch arose from the French Ministry of Public Instruction. This ministry had bent on making of our medical faculty a sort of branch faculty subject and subordinate to that of Lyons, and was therefore strongly opposed to the late agreement which gave us a diploma of our own and left the examiners to be chosen by the ministry of foreign affairs. The German emperor's visit to Palestine had this advantage for us that it made our situation better known to the many French journalists that came to Beyrouth for the occasion. Many favorable articles were written about our work in Syria, and our claims on government support were duly emphasized. Still the Ministry of Public Instruction remained obstinate, and for a time the prospects of our medical school were anything but bright. It was decided that the Rector of the University should go to Paris to plead his cause in person. This he did with such success that after some days he was able to announce that everything had been settled in our favor, and that a board of examiners would shortly be sent. This happy conclusion of a long standing trouble will greatly further the prosperity of our medical faculty. The completion of the medical school in charge of the American Protestant Missionary Society cannot at present do us much harm.

Ghazir.—By the election of the new Maronite patriarch, Elias Hoyek, our old ecclesiastical seminary of Ghazir acquires a fresh title to its claim of being a nursery of eastern bishops. More than twenty bishops and patriarchs have been educated wholly or in part by our fathers in the seminary of Ghazir. Founded in 1846, the seminary was in 1876 transferred to Beyrouth, where it continues to flourish with even greater success than in the past.

Worcester, *Holy Cross College. The Past Year.*—The attendance of students was very good. The highest number in actual attendance at any time this year was 240 boarders and 50 day scholars. This is a decrease of about 12, as compared with last year. I presume that the war and hard times had something to do with it. There are 43 in philosophy. This is the largest number Holy Cross has ever graduated. Once before in 1895 there were 42.

There was the usual annual play in the Worcester theatre, "Major André, the British Spy." The B. J. F. and Philomathic debates were held in the college hall and were admittedly of a high literary order. Rt. Rev. Mgr. Thomas J. Gonaty, D.D., Rector of the Catholic University delivered an eloquent lecture to the boys this spring on "The Ideal Catholic College Man."

With regard to material improvements, what is called the old building is being gradually renovated so as to bring it into line with the new wing. Every year witnesses some change for the better. This year new floors were laid in the study hall and students' corridor. The college refectory was the next point of attack, and the students on their return in September 1899, found it greeting them with a much more cheerful welcome.

Our large gymnasium furnishes us ample opportunity for indoor athletics. In out door games generally we have thus far been rather deficient. Hence a magnificent athletic field is now under consideration. The cost is estimated at about $10,000. To raise this sum a circular has been issued by the athletic association to the friends of the college. In response to this appeal nearly $4000 have already been contributed.

This year was the fiftieth anniversary of the first graduating class of Holy Cross College. The Rt. Rev. James A. Healy, Bishop of Portland, is the only surviving member of the class. He accepted a special invitation to honor us with his presence at the commencement exercises and the occasion was fittingly celebrated by extra commemorative exercises.

Catalogue of Graduates.—On the occasion of its fiftieth year, Holy Cross has issued a catalogue of graduates. These number 719, 610 of whom are now living. The first class—1849—numbered four, and the last and the largest—1899—forty-three. Of these graduates 242 are clergymen, 103 physicians, 94 lawyers, and the rest professional students or in business. Thirty-two are occupied as teachers.

Home News.—On account of the withdrawal of the Missouri theologians Woodstock has 41 less theologians than last year; there are, however, nine more philosophers, so the number of scholastics is but 32 less than last year. The house is still well filled, there being 112 scholastics, 16 professors and 24 brothers, a total of 152. Of these 19 are from New Orleans, 5 from New Mexico, 1 from Missouri and 1 from California. There have been but few changes in the faculty, Father Macksey teaches Metaphysics in place of Father Timothy Brosnahan. Father Brosnahan teaches Ethics, and Father Mandalari, Logic. Father Holaind is teaching at Georgetown and Father Dawson is making his tertianship at Florissant.—The improvements and the construction of the new boiler house are not yet completed.

The Ordinations took place on June 25, 26 and 27. Cardinal Gibbons conferred the Holy Orders on each of these days. Twenty-nine received minor orders, and the following were ordained priests on the last day :—James B. Matthews, Martin I. Scott, Patrick F. O'Gorman, Patrick M. Collins, George A. Keelan, Daniel Quinn, for the Maryland–New York Province; Aloysius F. Heitkamp, William I. Harrington, Hugh B. MacMahon, Henry S. Spalding, Michael I. Hoferer, Thomas A. O'Malley, George R. Kister, Francis E. Porter, Thomas A. McNeive, John E. Copus, for the Missouri Province; Roderick Lachapelle for the Canada Mission; Celestine Caldi, Hermann Goller, for the Rocky Mountain Mission; Albert Gilbert, John B. Schimpf, Alexander I. Dreane, for the New Mexico Mission.

Charles V. Lamb, who is studying theology in our scholasticate at Lou-

vain, Belgium, was ordained priest on August 29, by Bishop Van den Branden de Reeth, titular bishop of Eritrea.

The Theological Academy.—On May 3, the members of the theological academy met to elect officers for the ensuing scholastic year. The balloting resulted in the election of the following officers:—

Alphonsus E. Otis, president; John C. Harmon, first consultor; William A. Lonergan, second consultor; Francis de S. Howle, secretary.

At this meeting it was decided that hereafter there be no regular debaters appointed, but that the question discussed by the essayist be opened to the house.

The following is a list of the essays read by the members during the past scholastic year:—

First Term.

Sep. 29, "A View of Indifferentism".....Father McNiff
Debaters:.....Fathers Finn and Connell
Oct. 13, "Papal Infallibility".....Father Stritch
Debaters:..... Fathers Schuler and Neenan
Oct. 27, "The Morality of the 19th Century".....Mr. Duarte
Debaters:..... Messrs Brosnan and Devine
Nov. 10, "Ancient Liturgies as Theological Arguments".....Mr. Otten
Debaters:.....Messrs Goller and O'Gorman
Dec. 1, "The Progress of Infidelity".....Mr. O'Donovan
Debaters:.....Messrs Lachapelle and Remy
Dec. 15, "Divina Commedia".....Mr. Caldi

Second Term.

Jan. 26, "The St. Bartholomew Massacre".....Mr. Finegan
Debaters:.....Messrs Nolan and Porter
Feb. 16, "Catholicity and National Decadence".....Mr. Neary
Debaters:.....Messrs Twellmeyer and Kuhlman
Mar. 9, "Church and State".....Mr. Schimpf
Debaters:..... Messrs Hoferer and Mahony
Mar. 23, "Catholic Doctrine in the Catacombs".....Mr. Collins
(With Stereopticon Illustrations)

The Philosophical Academy.—On June 24, at a meeting of the members of the philosophical academy the following officers were elected:—

Paul R. Conniff, president; James C. Davey, first assistant; Walter W. Dwight, second assistant; George E. Kelly, secretary.

The following essays were read during the past scholastic year:—

First Term.

Oct. 12, "Animal Intelligence".....Mr. Geale
Nov. 9, "Locke's Influence on Kant".....Mr. Conniff
Dec. 11, "Darwinism".....Mr. Carlin
Jan. 4, "Hypnotic Sleep".....Mr. Oates
Jan. 18, "Responsibility".....Mr. F. McGuire
Feb. 1, "The Psychology of Dreams".....Mr. O'Laughlin

Second Term.

Mar. 1, "Modern Theory of Vision".....Mr. Devlin
Mar. 22, "Spencer's Norm of Morality".....Mr. Farrell
Apr. 5, "Newman's Doctrine of Causation"..Mr. McCaffray
May 17, "The Origin of the Human Language" Mr. Fortier

Students in our Colleges in the United States and Canada, Oct. 1, 1899

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.															
Georgetown [1]	279	199	7	73	15	102	126	36	.....	.....	35	5	11	51	
Washington	142	.....	.....	142	.....	29	49	38	26	.....	.....	.....	−5	−5	
Fordham	216	152	7	57	1	73	97	.....	31	14	−20	−3	−18	−41	
Worcester	288	240	1	47	.....	188	88	12	.....	.....	8	.....	−3	5	
New York	616	.....	.....	616	24	147	176	130	.....	139	.....	.....	24	24	164
Philadelphia	285	.....	.....	285	9	51	181	.....	.....	44	.....	.....	100	100	
Baltimore	205	.....	.....	205	.....	45	88	72	.....	.....	.....	.....	31	31	
Boston	475	.....	.....	475	.....	201	224	23	.....	[2] 72	.....	.....	34	34	
Jersey City	145	.....	.....	145	.....	53	82	.....	.....	10	.....	.....	−35	−35	
Missouri Prov.															
St. Louis	361	.....	.....	361	.....	94	107	66	72	22	.....	.....	13	13	
Cincinnati	422	.....	.....	422	.....	120	153	86	46	17	.....	.....	7	7	
St. Mary's	250	233	.....	17	.....	75	77	24	74	.....	17	.....	−1	16	
Chicago	414	.....	.....	414	.....	102	144	64	86	18	.....	.....	3	3	60
Detroit	220	.....	.....	220	.....	84	98	38	.....	.....	.....	.....	.....	.....	
Omaha	154	.....	.....	154	.....	54	60	40	.....	.....	.....	.....	−15	−15	
Marquette	248	.....	.....	247	.....	62	92	47	46	.....	.....	.....	36	36	
N. Orleans Miss.															
Spring Hill	138	138	.....	.....	.....	36	39	.....	50	13	27	.....	.....	27	
New Orleans	269	.....	.....	269	.....	58	86	.....	57	68	.....	.....	−36	−36	−10
Galveston	115	.....	.....	115	.....	15	34	.....	.....	66	.....	.....	−1	−1	
Canada Mission															
Montreal (S. Mary's)	359	109	40	210	.....	160	135	.....	.....	64	−29	18	6	−5	
St. Boniface	93	37	5	51	.....	23	15	18	24	13	14	2	.....	16	11
Montreal (Loyola)	168	68	12	88	.....	30	58	48	.....	32	−2	4	−2	.....	
California Miss.															
Santa Clara	212	125	10	77	10	106	.....	29	49	18	16	5	9	30	−33
San Francisco	268	.....	.....	268	.....	51	75	48	.....	94	.....	.....	−63	−63	
Buffalo Mission															
Buffalo	264	91	.....	173	.....	83	153	.....	.....	28	20	.....	5	25	
Cleveland	218	.....	.....	218	.....	39	139	40	.....	.....	.....	.....	12	12	52
Prairie du Chien	33	33	.....	.....	.....	.....	28	5	.....	.....	6	.....	.....	6	
Toledo	45	.....	.....	45	.....	.....	45	.....	.....	.....	.....	.....	9	9	
N. Mexico Miss.															
Denver	143	74	10	59	.....	30	75	23	.....	15	18	.....	6	24	24
Rocky Mt. Miss.															
Spokane	137	56	.....	81	.....	16	64	.....	16	41	.....	.....	27	27	27
TOTAL	7181	1555	92	5534	59	2127	2788	887	577	743	110	31	154	295	295

[1] Medical School 90, augmentum 10; Law School 300, augmentum 57.

[2] Preparatory Course to Scientific Schools.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1898 ad diem 1ᵃᵐ Jul. 1899

DOMICILIA	Baptizati	Conversi	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1ᵃᵐ Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fœdus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
BALTIMORE	56	38	57465	4343	3573	44496	37	1	39	183	39	50	190	197	...	8	13	.....	1	4	4	89	365	714	2	700	4000	.....	.....	495
BOSTON COLLEGE ...	96	84	89639	7310	6939	59600	1	5	960	188	204	218	153	289	...	21	4	1	4	3	10	1024	.....	534	8	1250	11000	.....	.....	895
" St. Mary's	101	101	52430	6457	5875	25000	32	13	805	120	119	127	16	376	2	1	...	.....	2	5	2	677	1144	509	7	2895	470	330	350	190
" Holy Trinity	221	8	23370	1163	358	20000	54	2	160	1068	60	.....	315	125	...	1	...	.....	1	1	...	5	.....	550	4	1907	.....	500	200	.....
CONEWAGO	62	.....	15500	45	85	13000	9	.....	17	36	34	.....	.....	205	...	.....	2	.....	.....	2	1	.....	.....	105	2	800	680	114	108	.....
FORDHAM	20	56	12959	181	10100	4500	1	15	668	869	61	54	31	178	2	5	1	4	.....	3	3	17	.....	412	5	216	285	.....	.....	.....
FREDERICK	54	18	17161	165	406	13690	10	2	37	154	42	.....	202	129	3	1	...	6	.....	2	2	17	20	332	3	255	660	80	33	278
GEORGETOWN COLLEGE	15	6	16936	301	16748	6000	3	.....	39	141	4	.....	124	125	...	14	3	.....	2	...	6	441	.....	130	2	100	225	.....	.....	16
" Holy Trinity	153	17	17663	105	467	15600	20	.....	115	63	152	.....	70	45	...	.....	...	.....	.....	...	...	84	.....	1164	2	500	1500	130	80	650
JAMAICA MISSION	1964	602	35036	718	6733	35467	114	3	367	595	375	432	535	496	...	2	...	.....	1	...	3	447	440	778	3	537	3550	1074	1495	2000
JERSEY CITY	289	15	50524	1747	1055	40477	51	5	170	80	175	177	128	198	...	5	1	.....	...	3	4	50	1	916	4	2000	3000	450	446	1200
LEONARDTOWN	363	19	16805	640	200	17100	70	1	148	173	321	.....	196	252	...	.....	...	.....	.....	...	...	6	4	207	6	940	1120	.....	.....	415
MISSIONARIES	149	149	62087	31043	120	.....	45	41	3	624	800	1400	1780	810	2	11	5	2	89	1	7	2	1	40	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	746	168	155296	13064	30494	195827	240	22	2320	575	446	562	148	974	14	18	3	5	3	8	14	3325	183	3600	13	3309	57800	525	400	1551
" St. Ignatius Loyola's	294	50	75000	1230	1276	88000	117	.....	625	170	215	325	728	110	1	3	...	.....	.....	2	2	75	36	3154	8	1810	9800	270	297	975
" B.V.M. Lauretanæ	1013	.....	12500	1209	1090	15000	133	.....	135	290	126	119	152	90	...	2	...	.....	.....	5	2	.....	.....	520	4	235	.....	345	360	300
PHILADELPHIA, Gesù	178	30	89095	2317	2291	95650	69	4	657	.....	135	.....	388	271	2	8	5	.....	.....	...	...	773	233	1786	4	1195	12900	290	335	1000
" St. Joseph's	127	60	62000	3000	350	30190	30	11	60	220	257	350	120	76	2	3	1	.....	6	4	7	45	.....	390	5	650	11000	210	198	520
ST. INIGO'S	117	.....	7090	48	222	6910	10	.....	58	72	122	.....	62	109	...	.....	...	.....	.....	...	...	.....	.....	128	.....	.....	600	.....	.....	440
ST. THOMAS'S	150	16	6600	830	200	5080	25	3	91	130	112	162	.....	188	...	1	1	.....	.....	1	1	.....	.....	425	1	280	880	.....	.....	450
TROY	195	6	39764	1087	10079	34200	30	.....	160	100	260	655	260	58	...	.....	1	.....	1	...	3	36	.....	334	8	1860	7250	560	553	1300
WASHINGTON	305	25	50185	1052	448	47100	49	3	185	140	125	230	175	130	3	8	3	.....	2	4	3	70	10	531	6	835	7940	150	460	870
WHITEMARSH	83	7	6620	84	6215	68	8	2	27	202	6	.....	.....	192	...	.....	...	.....	.....	...	...	.....	1	201	1	.....	565	27	36	226
WOODSTOCK	6	2	6528	152	310	5250	1	.....	6	25	17	.....	25	47	...	7	1	.....	.....	...	3	.....	.....	14	.....	.....	30	.....	.....	28
WORCESTER	3	.....	8582	196	.....	6150	1	.....	6	28	2	2	4	124	...	10	...	.....	.....	3	3	.....	1	7	2	200	300	.....	.....	.....
SUMMA	5760	1477	986808	78487	105634	824385	1160	133	7858	6246	4209	4863	5802	5785	31	129	43	19	111	54	77	7183	2439	17581	100	22369	135555	5065	5351	13799

A LIST OF LATIN TEXTS.

(*Supplement to the* WOODSTOCK LETTERS)

The object of this list is to give our teachers some information regarding books that may help them in their work. The catalogue is clearly not exhaustive: but perhaps it is well to publish it as it stands, so that, a beginning once made, additions and corrections may finally enable us to put together something that every professor of the lower schools will be glad to have by him. We would therefore beg those who are interested in this matter to send us corrections of errors, and names of useful editions not here mentioned.

The following is the plan adopted:

1. Enough of the title of each book is given to identify the author and the subject. The authors are arranged alphabetically; the numbers under each being determined by the date of publication: dateless books come first. Entire works precede portions, and portions are arranged alphabetically and by dates.

2. The editor is next set down and his college, where that is known.

3. Then come the publisher's name, the place and the date of publication, the size of the page roughly, and the price.

4. Lastly the contents are given. P here means Preface: I, Introduction. Notes are in English when no language is mentioned. If joined with the text ("Text and Latin Notes"), they are on the same page with the text, and include also separate introductions to portions of the whole, excursuses, etc. When it is less than 5, the number of pages is not set down.

Only such books have a place here as are thought to contain notes of importance for amount or for weight.

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1. Cæsar — Oberlinius — Pomba, Augustæ Taurinorum, MDCCCXVIII, 9 x 5 — Vol. 1, I. 39: Text and Latin Notes, 553: Vol. 2, Hirtius 243: Mantissa Observationum 17: Index Historicus 14: Index Geographicus 8: Index Latinitatis 42.

2. Cæsar — Delphini, Notæ Variorum — Valpy, Londini, 1819, 8 x 5,— P. and I. 19: Text and Latin Notes 891: Notæ Variorum 792: Appendix 344: Notitia Litteraria 63: Index Rerum xxxi: Index Populorum, etc., vii: Index Verborum cc. 4 volumes.

3. Cæsar — Gallic War — Harper and Tolman — American Book Company, New York, 7 x 5, $1.20.— P. and I. 55: Inductive Studies 13: Text 254: Bibliography: Idioms: Notes 52: Exercises 12: Word-lists 20: Vocabulary 86.

4 Cæsar — Gallic War — F. W. Kelsey, Ph. D. — Allyn and Bacon, Boston, 1897, 7 x 5 — Life and I. 48: Text 199: Notes 188: Helps to Study: Idioms and Phrases 9: English Pronunciation of Names 6: Vocabulary 122.

5. Cæsar — Gallic War — Allen and Greenough, new edition by Greenough, D'Ooge and Daniell — Ginn & Co., Boston, 1898, 7 x 5, $1.35—P. and I. lx: Text 244: Notes 194: Related words 9: Vocabulary 162.

1. Catullus — F. G. Dœring — Pomba, Augustæ Taurinorum, MDCCCXX, 9 x 5—P. and Notitia Litteraria 37: Life 16: Metra 7: Text and Latin Notes 353: Appendix 18: Index in Catullum 92: Index Nominum Propriorum 8: Annotationes et Variæ Lectiones 8: Initia Carminum.

2. Catullus — Delphini, Notæ Variorum — Valpy, London, 1822, 8 x 5—P. 18: Life 25: Text and Latin Notes 294: Notæ Variorum 480: Notitia Litteraria 20: Index Rerum et Verborum 61: Index Nominum Propriorum 5.

3. Catullus—E. T. Merrill—Ginn & Co., Boston, 1893, 7 x 5, $1.50—P. and I. xxxix: Text and Notes 224: Critical Appendix 38: Index to Proper Names 5: Index to Notes.

See also Ovid—Selecta Poetica.

1. Cicero—Schützius—Pomba Augustæ Taurinorum, MDCCCXXIII, 1833, 9 x 5. Vols. 1, 2, 3, Rhetorica, P. 45: Vita 200: Text and Latin Notes 225, 516, 431. Vols. 4, 5, 6, 7, 8, Orationes, Text and Latin Notes 502, 627, 655, 619, 677. Vols. 9, 10, 11, Epistolæ, Text and Latin Notes 610, 579, 694. Vols. 12, 13, 14, 15, Philosophica, Text and Latin Notes 712, 543, 606, 635, Poetica 52: Index Rerum Præcipuarum 55. Vol. 16, Tabulæ Philosophorum, etc., 6: Index Latinitatis 564: Index Geographicus 39: Index Historicus 174: Index Legum 32: Index Græco-Latinus 49.

2. Cicero—Delphini, Notæ Variorum—Valpy, Londini, 1830, 8 x 5—P. and I. 209: Vols. 1, 2, 3, Text and Latin Notes, Rhetorica, 1490: Notæ Variorum 204. Vols. 4, 5, 6, 7, 8, Text and Latin Notes, Orationes 3093: Notæ Variorum 397. Vols. 9, 10, Text and Latin Notes, Epistolæ 950: Notæ Variorum 227. Vols. 11, 12, Text and Latin Notes, Philosophica, 1281: Notæ Variorum 200: Notitia Litteraria 49. Vol. 13—Index Geographicus 23: Index Historicus 110: Index Poetarum, etc: Index Latinitatis 300.

3. Cicero—Correspondence—R. Y. Tyrrell, M. A., D. Lit., Dublin (Vols. 3, 4, 5, bear also the name of L. C. Purser, M. A., Dublin)—Hodges, Foster and Figgis, Dublin, 1885 (Vol. 6 not yet out—May, 1898), 8 x 5. Vol. 1, P. and I. 140: Text and Notes 284: Addenda 7: Adnotatio critica 30: Order of Letters. Vol. 2, P. and I. 62: Text and Notes 237: Addenda 4: Adnotatio critica 19: Order of Letters. Vol. 3, P. and I. 94: Text and Notes 291: Addenda 15: Adnotatio critica 35: Order of

Letters 5. Vol. 4, P. and I. 91: Text and Notes 441: Adnotatio critica 61: Order of Letters 7. Vol. 5, P. and I. 65: Text and Notes 370: Adnotatio critica 43: Order of Letters 9.

4. Cicero — Select Epistles — Rev. J. Edwards, M. A., Cambridge—J. W. Parker, London, 1836, 6 x 4—Life 7: Text and Notes 250: Contains Att. 1 6, 9, 4, 2, 13: 2. 4, 6, 8, 14, 20: 3. 4, 19: 4. 1, 3, 4, 9: 5. 9, 11, 13, 15, 19: 6. 6, 8: 9. 18: 12. 3: 9. 6: 12. 21, 32: 13. 33, 46, 34, 48, 52: 15. 1, 26: 16. 8. Fam. 14. 3: 7. 6, 18: 5. 18: 8. 9: 2. 10: 9. 25: 2. 12: 16. 9: 9. 18, 20: 13. 21, 30: 4. 12: 9. 8: 7. 29, 30: 16. 22: 12. 1: 7. 20: 16. 16: 16. 11: 11. 5: 16. 21: 10. 30, 32: 4. 5: 5. 16. Quint. 2. 1, 2, 3, 4, 12, 13, 15, 16: 3. 2, 3, 7, 9. Contains also select Epistles of Pliny.

5. Cicero—Selected Letters—C. E. Prichard, M. A., and E. R. Bernard, M. A., Oxford — Clarendon Press, Oxford, MDCCCLXXIX, 7 x 4, $.75—P. and Life xv: Text 96: Notes 95: Contains Att. 1. 5, 3, 2, 17, 18: 2. 6, 20: 3. 7, 13, 15: 4. 1, 10: 5. 1, 10, 20: 6. 6: 7. 2: 8. 4, 5, 13: 11. 2: 12. 11, 14, 32: 13. 12, 13, 52. Fam. 5. 7, 5: 14. 4, 2, 1: 5. 12: 7. 1, 5, 10, 12, 18: 5. 17: 3. 2: 13. 1: 7. 32: 15. 5, 6: 16. 1, 9, 11: 14. 14: 9. 1, 20: 7. 28: 13. 28: 6. 12: 9. 10: 6. 18: 15. 16: 6. 3: 4. 5: 5. 14, 15: 7. 25, 30. Quint. 1. 3: 2. 16: 3. 5, 6.

6. Cicero — Select Letters -- A. Watson, M. A., Oxford — Clarendon Press, Oxford, 1891, 9 x 5, $4.50—P. 12: Contents, etc: Order of Letters: Names of Correspondents: Books used 6: Chronological List of Writings 5: Events in Life: Text and Notes 627: Index of Greek words and Phrases: Index to Notes 22: Index to Proper Names 13: Additions and Corrections. Contains Att. 1. 1, 2, 13, 14, 16: 2. 1, 16, 18, 19, 24, 25: 3. 15, 23: 4. 1, 5, 15: 5. 11, 16, 21: 6. 2, 6: 7. 7, 9, 10, 11, 13: 8. 3, 9, 11, 11a, 11b, 12d, 13, 15a, 16: 9. 6a, 7, 9, 10, 11a, 12, 16, 18: 10. 1, 8, 8a, 8b, 16: 11. 4, 5, 6, 9, 12: 12. 1, 2, 21: 13. 52: 14. 1, 2, 12, 13a, 13b, 21: 16. 7, 8, 11. Fam. 1. 1, 2, 7, 9: 2. 6, 13, 16: 4. 4, 5, 6, 11, 12, 14: 5. 1, 2, 7: 6. 2, 6, 7: 7. 3, 5: 8. 4, 6, 8, 14, 16, 17: 9. 5, 9, 14, 17, 18: 10. 6, 8, 10, 11, 13, 15, 23, 24, 27, 28, 30, 31, 34, 35: 11. 1, 3, 4, 5, 8, 9, 10, 13a, 23, 27, 28: 12. 1, 2, 4, 5, 6, 10, 12, 18, 22, 23: 13. 4, 11, 16: 14. 1, 2, 5, 7: 15. 5, 6, 15: 16. 12. 15. Quint. 1. 2: 2. 3, 4.

7. Cicero — Selected Letters—F. F. Abbott, Chicago—Ginn & Co., Boston, 1897, 7 x 5—P. and I. lxxvi: Text and Notes 291: Critical Appendix 15: Index to Proper Names 5: Index to Notes 5. Contains Fam. 2. 8, 11, 16: 3. 2: 4. 5, 6, 12: 5. 7, 12, 14, 15: 6. 6, 14, 15: 7. 1, 5, 10, 15, 16, 18, 22, 23, 24, 25: 8. 1, 15, 16: 9. 1, 8, 9, 11, 14, 15, 16, 17, 18, 20, 24: 10. 12, 15, 24: 11. 1, 9, 12, 27, 28: 12. 5: 13. 1, 50, 72: 14. 2, 4, 8, 11, 12, 14, 15, 17, 19, 20: 15. 4, 5, 6, 17: 16. 4, 6, 9, 11, 16, 21, 26. Att. 1. 1, 2, 16, 17: 2. 19, 22, 23: 3. 4, 12, 22: 4. 1, 4b: 5. 1: 6. 1: 8. 3, 12d, 13: 9. 6a, 11a: 12. 1, 11, 16, 32: 13. 52: 15. 11. Quint. 2. 3, 9, 15: 3. 5, 6.

8. Cicero—Orations—George Long—Whittaker & Co., London, 1855, 8 x 5—Vols. 1 and 2 each $2.75 — Vol. 1, P. xi; I. 7: Text and Notes 650: Index to Notes 19. Vol. 2, P. and I. 9: Text and Notes 500: Index to Notes 10. Vol. 3, I. 15: Text and Notes 560: Index to Notes 17. Vol. 4, P. xii: Text and Notes 711: Index 20.

9. Cicero — Orationes Selectæ — Delphini, Edited by J. G. Smart—Towar and Hogan, Philadelphia, 1828, 8 x 5 — P. and

Vita xvi: Text and Notes 367: Contains In Cæcilium, Pro Lege Manilia, Pro Rabirio, In Catilinam 1, 2, 3, 4, Pro Muræna, Pro Archia, Pro Cœlio, In Pisonem, Pro Milone, Pro Marcello, Pro Ligario, Philippica 1, 2, 9.

10. Cicero — Orationes — Rev. M. McKay, LL.D. — J. Cumming, Dublin, 1845, 8 x 4—I. 6: Text and notes 51: Index 5.

11. Cicero—Orationes—Folsom—R. S. Davis & Co., Boston, 1873, 7 x 5—Text 160: Notes 118. Contains In Catilinam 1, 2, 3, 4, Pro Lege Manilia, Pro Marcello, Pro Ligario, Pro Deiotaro, Pro Archia, Pro Milone, In Antonium.

12. Cicero—Select Orationes—C. Anthon—Harper and Brothers, 1880, 7 x 4, $1.10—P. 8: Life and writings 30: Text 134: Notes 321: Historical Index 38: Geographical Index 25. Contains In Catilinam 1, 2, 3, 4, Pro Archia, Pro Marcello, Pro Lege Manilia, Pro Muræna.

13. Cicero—Orationes Selectæ—Stuart, Eldredge and Brother, Philadelphia, 1885, 6 x 4, $1.10 — Text 202: Notes 108: Lexicon 124.

14. Cicero—Select Orations—Allen and Greenough—Ginn & Co., Boston, 1889, 7 x 4, $1.55—P. and I. xvii: Text 250: Notes 220: Index: Vocabulary 194. Contains Pro Roscio, In Verrem, Pro Lege Manilia, In Catilinam 1, 2, 3, 4, Pro Archia, Pro Sestio, Pro Milone, Pro Marcello, Pro Ligario, Philippica 14.

15. Cicero—Select Orations and Letters—F. W. Kelsey, Michigan—Allyn and Bacon, Boston, 1896, 7 x 5—P. and I. viii., 60: Text 146: Notes 148: Helps to the study of Cicero: Idioms and Phrases 8: Greek words: Vocabulary 142. Contains Pro Lege Manilia, In Catilinam 1, 2, 3, 4, Pro Archia, Pro Marcello, Philippica 4, Letters Att. 1. 7: 2. 4, 13, 10, 23: 3. 3. 26, 27: 4. 10: 2. 2: 5. 13: 2. 11: 6. 8: 12: 10: 12, 15, 16, 18, 36, 48: 15. 23, 25, 28: 16. 9. Fam. 5. 7: 14. 4, 1: 7. 7: 13. 47: 13. 58: 16. 7: 14. 17, 18, 21, 11, 10, 24, 23, 22: 7. 4: 9. 23: 13, 20: 15. 18: 7. 22: 6. 15: 10. 14: 11. 25.

16. Cicero — Pro Archia — J. P. Reid—C. J. Clay and Sons, London, 1891, 6 x 4—P. and I. 17: Text 17: Notes 33: Appendix 14: Addenda 8: Index 5.

17. Cicero— De Oratore—A. S. Wilkins, Litt. D., Cambridge —Clarendon Press, Oxford, 1895, 9 x 6, $4.50—Bk. 1, P. and I. 72: Analysis 11: Text and Notes 156. Bk. 2, Text and Notes 184. Bk. 3, Text and Notes 138: Index of Words and Phrases 27.

18. Cicero—Rhetorica ad Herennium—P. Burmannus—Pomba, Augustæ Taurinorum, MDCCCXXIII, 9 x 5—P. lxxxiv: Text and Latin Notes 405: Manutii Commentarius 275.

19. Cicero—De Senectute, De Amicitia, Paradoxa, Somnium Scipionis and Nepos' Atticus—Charles Anthon, LL. D., Columbia —Harper and Brothers, New York, 1854 (another edition 1859), 7 x 4, $1.10—Text 119: Notes 230.

20. Cicero — De Senectute, De Amicitia, Epistolæ Selectæ — George Long — Whitaker & Co., London, 1884, 6 x 4, $.75—P. xxxv: Text and Notes 252: Index to Notes 10: Contains Quint. 1. 1: Fam. 14. 21, 8, 12, 19, 11, 15, 24, 23, 22, 20, 10: 16. 16, 2, 3, 5, 6, 7, 21; 13. 20, 25, 3: 12. 21, 27, 17: 11. 4, 15, 25: 1. 4: 10. 13, 14: 9. 23, 12: 2. 14: 12. 6, 9: 13. 30: 2. 4: 13. 14: 7. 7, 10, 19: 16. 9, 11: 15. 5, 6, 12, 21: 4. 12, 5, 6: 12. 3: 9. 14: 10. 28: 11. 8: 10. 30: 11. 12. Att. 9. 6, 7, 11, 16.

21. Cicero—De Amicitia—A. H. Allcroft, M. A. Oxford, W. F. Mason, M. A., London — W. B. Clive, London, 7 x 5, $.70—1. 15: Text 32: Notes 51: Index of Proper Names 10: Test Papers: Vocabulary 15: Translation (Stout and Mason) 41.

22. Cicero—De Amicitia—George Long, M. A., Cambridge—Deighton, Bell & Co., Cambridge, 1888, 6 x 4, $0.40—I: Text 31: Notes 43.

23. Cicero — De Amicitia—St. George Stock, M. A.—Clarendon Press Oxford, 1893, 6 x 4, $0.90—P. and I. 24: Text 53: Notes 69: Fasti Læliani: Index to Proper Names; Index to Notes 6.

24. Cicero—De Amicitia—Shuckburgh (American edition by Johnson)—Macmillan & Co., New York, 1896, 6 x 4, $0.40—P. and I. xv: Text 59: Notes 51: Vocabulary 44: Biographical Index 21: Index to Notes 6.

25. Cicero — De Senectute — J. S. Reid, M. A., Cambridge (American edition by Kelsey)—Allyn, Boston, 1885, 6 x 5, $0.90—P. and I. xxvi: Text 35: Notes 83.

26. Cicero — Tusculans — R. Kühner, Ph. D.—F. Fromman, Jenæ, 1835, 8 x 5 — P. and I. 42: Text and Latin Notes 388: Index Historicus 22: Index to Notes 24.

27. Cicero—Tusculans Bk. 1, Dream of Scipio, De Senectute cc. 21, 22, 23, De Amicitia cc. 3, 4—T. Chase, A. M.—J. Bartlett, Cambridge, 1856, 7 x 4—P. and I. xx: Text 92: Notes 116.

1. Q. Curtius Rufus — Delphini, Notæ Variorum — Valpy, Londini, 1825, 8 x 5—P. and I. 53: Text and Latin Notes 736: Notæ Variorum 825: Supplementa 34: Notitia Litteraria 28: Catalogus Scriptorum Historiæ Alexandri Magni 14: Index clxx. 3 vols.

2. Q. Curtius Rufus — Schmitz and Zumpt — Lea and Blanchard, Philadelphia, 1849, 6 x 4 — P. and I. x: Text and Notes 326.

1. Horace — Chase, LL. D., Harvard — Eldredge & Bro., Philadelphia, 6 x 4, $1.10—P. vi: Life v: Metres, Text 249: Notes 163: Index of Proper Names 15: Index to Odes, Satires and Epistles.

2. Horace—Juvencius — Brocas, Parisiis, MDCCLXXIV, 7 x 4—Vita viii: Text and Latin Notes 412: Laterculum Sestertiorum: Index Odarum: Index Satirarum et Epistolarum: Appendix de Diis et Heroibus Poeticis 28.

3. Horace — J. M. Gesnerus castigavit, cum Scholiis Veteribus—J. Robinson, Londini, 1796, 9 x 5—P. and I. xxxiii: Text and Latin Notes 555: Index Nominum 20.

4. Horace — L. Desprez in Usum Delphini — M. Carey and Filii, Philadelphiæ, 1821, 9 x 5—P. and I. xv: Text and Latin Notes 559: Index Rerum Notabilium 6: Index Vocabulorum 64.

5. Horace — Delphini, Notæ Variorum — Valpy, Londini, 1825, 8 x 5—P. and I. 58: Text and Latin Notes 1335: Notæ Variorum 388: Appendix 6: Notitia Litteraria 98: Index cclxxxvi. 3 vols.

6. Horace—F. G. Doering — Pomba, Augustæ Taurinorum, MDCCCXXX, 9 x 5 — Vol. I, P. and I. xxxvi: Text and Latin Notes 416. Vol. 2, Text and Latin Notes 397: Index Verborum 184: Index Nominum 34.

7. Horace—L. Desprez in Usum Delphini—J. Allen, Philadelphiæ, 1835, 8 x 5—P. and I. xvi: Text, Interpretatio, Latin Notes 559: Index Rerum Notabilium 6: Index Vocabulorum 54.

8. Horace—Charles Anthon, LL. D.—Harper and Brothers, 1836, 7 x 4, $1.20 (another edition 1860).—P. ix: Life by Milman xlii: Life of Maecenas ix: Metres xv: Text 254: Notes 421: Excursuses 34: Index Proper Names 24.

9. Horace—J. L. Lincoln, LL. D., Brown — D. Appleton & Co., New York, 1867, 7 x 5—P. vi: Life xxvi: Metres vi: Text 389: Notes 162: Index of Proper Names 24.

10. Horace—Rev. A. J. Macleane, M. A. —Whittaker & Co., London, 1881, 8 x 5, $2.75 — P. and I. xxxii: Text and Notes 730: Index Carminum: Index Nominum Propriorum 16: Index to Notes 16.

11. Orazio Flacco — Opere Purgate per Uso delle Scuole—Enrico Bindi—Alberghetti, Prato, 1882–1885, 7 x 5—Vol. 1, I. xix: Metri v: Indice delle odi: Text and Italian Notes 414: Indice. Vol. 2, Text and Italian Notes 460.

12. Horatii Carminum Libri iv. — T. E. Page, M. A.—Macmillan & Co., London, 1883, 7 x 4, $1.25 — I. xii: Text 130: Notes 332: Index 5: Index of Proper Names 5.

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